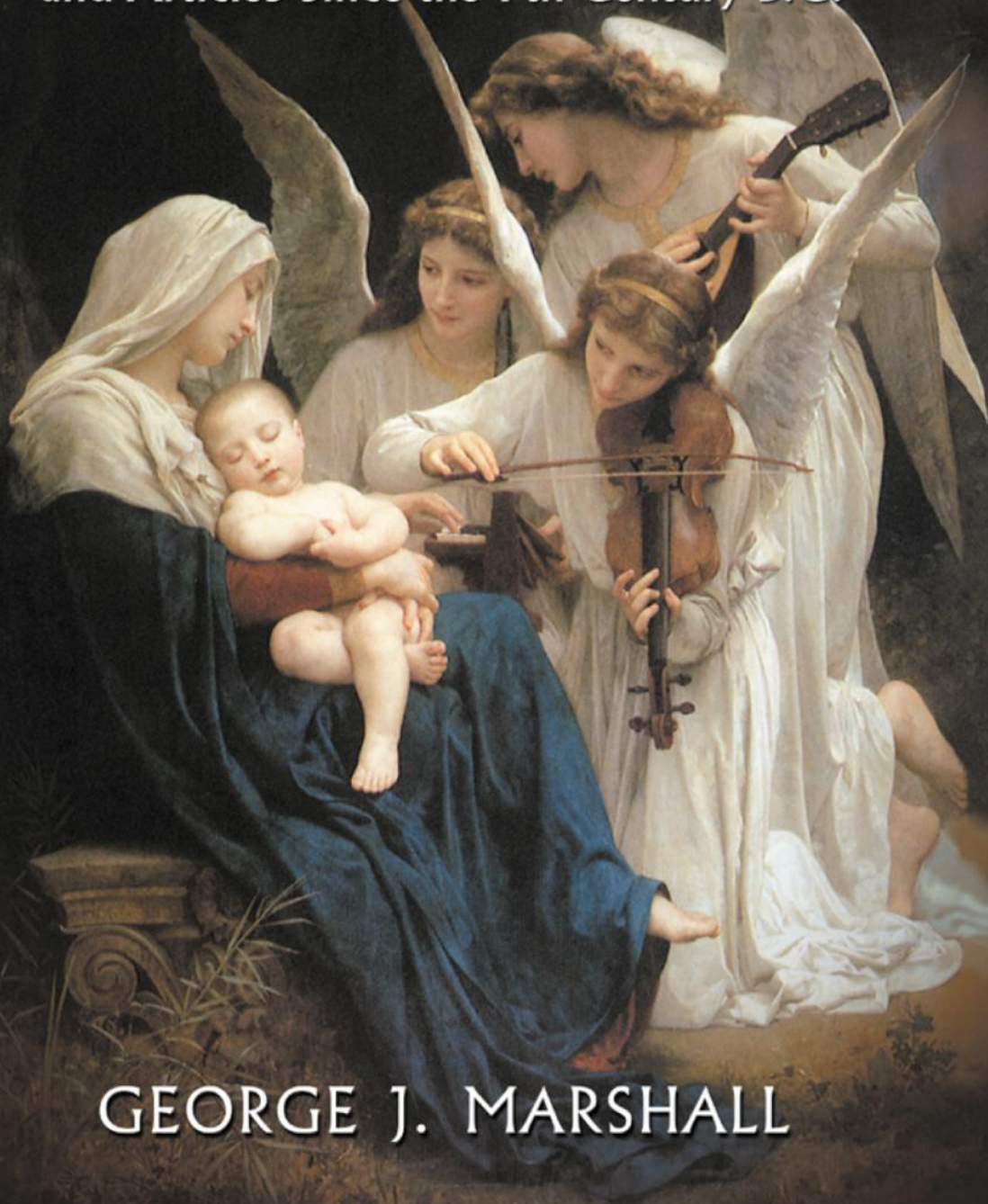


ANGELS

An Indexed and Partially Annotated
Bibliography of Over 4300 Scholarly Books
and Articles Since the 7th Century B.C.



GEORGE J. MARSHALL

Angels

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*An Indexed and Partially
Annotated Bibliography
of Over 4300 Scholarly Books
and Articles Since the
7th Century B.C.*

Compiled by
GEORGE J. MARSHALL



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Preface

In the 1990s alone, more than 400 works were published on angels. While a few of these are scholarly attempts at understanding angels, most are not. Most of the works published make all sorts of claims about angels with never a footnote nor a reference to support the claims. Other works make claims about angels based upon first- or secondhand experience, without seeming to be aware of the problems involved in resting such claims on a faith in those who make them. One gets the impression that these authors are writing in a vacuum, unaware that there is a rich religious and intellectual tradition concerning angels. It seems to me that the current state of concern about angels could be enhanced by an awareness of this tradition.

My original goal was to develop a comprehensive and annotated bibliography of works published on angels. But very quickly, this goal began to appear impossible. To the degree that I can judge, the present work includes all the material that can be found on angels *as of late 1998*. But more will be written, and technology will develop ways of finding things already written but lost to us today. Furthermore, nearly every time I annotate an academic work, I discover in its bibliography or footnotes several works of which I was not aware. Thus it seems that the more I annotate, the further behind I get. I am sorry to report that the present bibliography contains only a little over 750 annotated refer-

ences. I now wonder if I have the number of years left to my life to continue my original quest.

Yet, what I have done is a very good sample that tells us much about the body of tradition involving angels. Due attention is paid to the most important writings, but also presented are many less obvious works that would be very difficult to find without such a bibliography as this.

The index to this work contains both subjects (including persons) and historical periods by century, beginning with the seventh century B.C. (under "S"). I have tried to make the index as broad and as inclusive as I could. Often one will discover that individual references can lead one to others, and these, in turn, will lead one to even more sources.

This bibliography includes theological works on scripture — Christian, Judaic, Islamic, Egyptian, African, Persian, and others — and all sorts of studies in comparative religions; discussions and analyses of dogmas; inspirational works; historical studies; works on art, architecture, music; philological and literary investigations; philosophical, sociological, anthropological, archeological, and psychological works; and even a book-length psychoanalytical study of how our understanding of angels shapes our understanding of sexual differences. I have attempted to embrace the greatest possible number of ways of conceiving of angels. My concern was to

present works that in one way or another attempted to make sense out of the idea of angels. While this was a guiding principle in developing the bibliography, I have included certain things that might be considered exceptions. For example, I have included the fiction of C. S. Lewis because this fiction so clearly presents an implicit theory of angels. For much the same reason, I have included the works of Dante, Milton, Blake, and others. While much of what appears in fictional literature has been excluded, I have included examples that have been influential from a range of historical periods. I have also included books on works of art, architecture, murals, and so forth, provided there was an attempt to explain the symbolism and the role that angels play in these art forms.

The arrangement is largely by author. Because of the numerous languages involved, the antique nature of many of the works cited, and the function of the subject or key word indexing, there is no title indexing.

Being aware that individuals will approach the bibliography with different concerns, I have attempted to include as much information about each work as possible near the end of each entry. I have included a source where the actual work can be found. Often this comprises a Library of Congress call number followed by the name of a university that has the work. It is important to realize that I work at Campion College, University of Regina, Regina, Saskatchewan, Canada. Because of this, occasionally after the Library of Congress number there will be the notation Campion, Luther, or Main. All of these refer to different parts of our library here at Regina. I have chosen to include the names of universities close to our province when all sorts of other universities have the same book in their collection. One of my ultimate concerns was to produce something that would be useful to my students and thus a certain provincialism must be pardoned.

Most of these call numbers or references to periodical indexes or specific works are part of the process of verifying the entries. (These data, incidentally, are presented exactly as listed by the source library; thus minor variations in format appear.) I would find reference to a work about angels and I would then verify the reference by finding it in an independent source. It is these independent sources that I refer to near the end of each entry, just before a series of key words (see below). These source notes may prove useful to readers trying to obtain copies of the works through interlibrary loan. Possibly they will also be helpful in correcting any errors that may have crept into this bibliography.

I have used two source abbreviations frequently. The first, RI1, stands for Religion Index One, a standard index of periodical literature in the field. The letters "OCLC" have in recent years been an acronym for "On-line Computer Library Center," often referred to as "FirstSearch." This source is available on the World Wide Web through many libraries. It requires a password. I used this source only when all other possibilities failed.

The last element of each entry is a series of key words separated by /. I have copies of about 200 of the works listed in this bibliography, and in these cases, the key words are mine. There are many more works that I have held in my hand and gone through, and again the key words are mine. But the majority of works I have not seen. In these cases, I have employed the terms used by libraries in developing their subject cataloging. Often, periodical articles that were acquired through an index also gave me key words. Of course, all these key words turned out to be the basis of the index to this bibliography.

George J. Marshall
Campion College, University
of Regina, Saskatchewan
Fall 1998

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word means messenger, and is applied in a wide sense to priests, prophets, or to the Messiah as sent by God. Specially, however, it is used as the name of spiritual beings, created by God but superior in nature to man. The existence of such superhuman intelligences was conjectured even by heathen such as Plato; and although the Sadducees believed 'neither in angel nor spirit,' angels are mentioned so frequently in the Old and New Testament that it would be idle to allege Scriptural proofs on the matter. When they were created, Scripture does not distinctly tell us. 'The most ancient Fathers,' says Petavius, 'especially the Greeks and such Latins as are used to follow the Greeks,' held that the angels were created 'before the heavens and all material things.' The contrary opinion, that the heavens were first created and the angels in the heavens, is that of St. Thomas, and has been commonly held since his time among the Latins. The Fourth Lateran Council declares that God created angels and material beings 'at the same time from the beginning.' But the council had no intention of deciding this question, which still remains open, as has been pointed out by St. Thomas himself, by Vasquez, Petavius, and others.

"With regard to the nature of angels, many early Fathers believed that they were corporeal. This opinion is not difficult to account for when we consider such a history as that of the marriages between the 'sons of God' and 'the daughters of men,' given in the sixth chapter of Genesis. At the Seventh General Council, the Patriarch Tarasius argued that angels might be painted because they were 'circumscribed and had appeared to many in the form of men'; nor did the council censure his words, limiting itself to a simple decision that it was lawful to represent angels in pictures. However, our Lord's words imply, that angels are incapable of marriage, and so exclude the interpretation which regards the 'sons of God' in Genesis vi. as a synonym for angels. Many of the Fathers deny that angels have bodies; so do all modern theologians. The Fourth Lateran Council separates angelic from corporeal natures, and Petavius rightly characterizes the contrary opinion as 'proximate to heresy.' At the same time, angels are capable of assuming bodies; to which they are for the time intimately united; which they move and which they use to represent either their own invisible nature or the attributes of God...." In much of the next page, the article proceeds to develop a Catholic theological understanding, within the context of the historical developments and influences, of the idea of angels. BX841 A3

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The Book of Jewish Knowledge. New York: Crown Publishing, 1964. pp. 2–4. "Angels (from the Greek, meaning 'messenger'; in Hebrew: pl. Malachim, singular, Malach). In spite of the fact that the religion of Israel is presumed to be thoroughly monotheistic, the Jews in Biblical and also later historic ages, held many 'idolatrous' notions in common with the animists (nature-worshippers) among the surrounding people. One was a belief in the existence of mediating angels and demons (or devils): a dualistic opposition of good and evil spirits struggling for the control of man's conscience and the direction of his conduct.

"Angels were thought by the Jews to be incorporeal and eternal beings, dazzling with light, luminous with purity. They never fell ill, they never died, they did not eat or sleep, nor did

they suffer any of the misfortunes that were the lot of humans. If God ruled the universe in *absolute* power, the angels, doing God's bidding, could be considered *secondary* powers. For the devout of every century, and for quite a number of people even in our own time, reality did not possess sharply defined lineaments; ideas about the natural and the supernatural became indistinguishably fused. The effort to penetrate the mystery of existence strained to the utmost the imaginative, let alone the rational, faculties. In the blurred thinking of the monotheistic Jew and of the polytheistic pagan (and, at a later period, of Christian and Mohammedan believers as well), the universe was populated by a vast conglomeration of angels — celestial creatures that had been created by God to serve him as his special 'messengers' to accomplish his will in the world. They remained invisible, in keeping with their divine character, until it was time for them to make their presence manifest and their mission known; then they could assume a variety of physical shapes and disguises, including, occasionally, human form..." In the remainder of the article, the author attempts to reinforce his claims made in the first paragraph: "...the Jews in Biblical and also in later historic ages, held many 'idolatrous' notions in common with the animists (nature-worshippers) among the surrounding people." He gives a series of examples of such beliefs and their sources from a range of historical periods. BM50 A5, Campion. UofR/ dictionary/ encyclopedia/ terms/ definition/ Judaism/ history.

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A Treasury of Jewish Folklore: Stories, Traditions, Legends, Humor, Wisdom and Folk Songs of the Jewish People. New York: Crown Publishers, 1960. xxiv, 741 pp. music. 22 cm. GR98.A9, Ohio State University. Jokes/ Judaism/ folklore/ tales/ stories/ traditions/ legends/ humor/ wisdom/ songs.

214. Author of the Heavenly and Adamic Blessings.

The Solar Paradises of God. A Treatise Shewing That the Suns or Fixed Stars of Heaven Are Ordained to Be the Final Eternal Abodes of All Men, Angels and Spirits ... London: Printed and published for the author, by J. S. Hodson, 1858. 1 p. L., 113 pp. 19 cm. RPB RPB, Brown University. New Jerusalem Church/ doctrine/ heaven/ plurality of worlds/ astronomy.

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"Henry Corbin and Suhrawardi's Angelology." *Hamdard Islam* 7 (1988): 3–20. Religion Index 20, p. 12. Philosophy/ Corbin, Henry/ Suhrawardi, Yahya ibn Habash, 1152 or 3–1191/ dualism/ self-knowledge/ Zoroastrianism/ Islam.

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Imaginal Body: Para-Jungian Reflections on Soul, Imagination and Death. University Press of America, 1982. OCLC; and Avens' *The New Gnosis*, p. 155. Philosophy/ Jung, Carl Gustav, 1875–1961/ soul/ imagination/ death.

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Imagination Is Reality: Western Nirvana in Jung, Hillman, Barfield and Cassirer. Spring Publications, Inc., 1980. OCLC and Avens' *The New Gnosis*, p. 155. Philosophy/ Jung, Carl Gustav, 1875–1961/ Hillman, James/ Barfield, Owen, 1898–/ Cassirer, Ernst, 1874–1945/ psychology.

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The New Gnosis: Heidegger, Hillman, and Angels. Dallas, Texas: Spring Publications, Inc., 1984. 0-88214-327-1. The present inquiry, as the title indicates, is not primarily about Martin Heidegger, James Hillman — the founder of archetypal psychology — and angels but about gnosis as exemplified in the work of these two seminal thinkers. It defines Gnostic knowledge as the knowledge of the soul and its aim is not to prove or to explain the soul but to transform it. Gnosis is an ancient name for depth psychology. This "New Age" work is an attempt at providing a psychological and philosophical foundation using and reinterpreting phenomenology to support the ideas of Corbin, Hillman, and Swedenborg. It concludes with the claim that the examination of gnosis in Heidegger and Hillman is that it leaves the door open to the inauguration of a new metaphysics centered around the notion of personified cosmos. It attempts to provide rudiments for such a metaphysics by amplifying the call "back to the images themselves" into a call "back to the mundus imaginalis"; and to show that the conception of a per-

sonified cosmos results in something like mystical polytheism. Of course, here is where the importance of angels come in. B3279 H49 A94, *Campion*. Philosophy/ Heidegger, Martin, 1889–1976/ Hillman, James/ archetypes/ New Age Movement/ phenomenology/ Corbin, Henry/ Swedenborg, Emanuel, 1688–1772/ polytheism/ metaphysics/ psychology/ religion/ Gnosticism/ UofR.

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Averroës' Questions in Physics: From the Unpublished Sêfer Ha-Derûsim Ha-Tib'iyim. Translator and editor Helen Tunik Goldstein. New Synthese Historical Library 39. Dordrecht; Boston: Kluwer Academic, 1991. 0792309979 (acid-free paper). QC7.A85 1990, University of Alberta. Antiquity/ Aristotle, 384–322 BC/ physics/ history/ science/ ancient/ philosophy/ Islam.

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The Epistle on the Possibility of Conjunction with the Active Intellect. Comentator and translator of Narbonne Moses and Kalman P. Bland. Moreshet Series; v. 7. New York: Jewish Theological Seminary of America: Distributed by Ktav, Pub. House, 1982. 0873340051. English and Hebrew. Added t.p.: Igeret efsharut ha-devekut le-Ibn Roshd. Edition and translation of Igeret efsharut ha-devekut le-Ibn Roshd 'im be'ur Mosheh Narboni; Averroës' work translated from the Arabic by an unknown translator into Hebrew. Bibliography: pp. 135–142. Includes indexes. B749.E632 E5 1982, Indiana State University. Averroës, 1126–1198/ immortality/ philosophy/ Islam/ Jewish/ active intellect/ intellect/ spirits.

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In Aristotelis de Anima Libros [Averrois Cordubensis Commentarium Magnum in Aristotelis de Anima Libros]. Translator F. Stuart Crawford. Publication (Mediaeval Academy of America) no. 59. Cambridge, Mass.: Mediaeval Academy of America, 1953. Corpus philosophorum Medii Aevi. Corpus commentariorum in Aristotelem. Versio Latina; v.vi, 1. B/415/.A955/1953 SMC, University of Toronto. Aristotle, 384–322 BC/ “De Anima”/ soul/ intelligences/ interpretation/ commentary.

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Ma’Amar Be-‘Esem Ha-Galgal: Averroës’ de Substantia Orbis: Critical Edition of the Hebrew Text with English Translation and Commentary / by Arthur Hyman. Corpus Philosophorum Medii Aevi. Medieval Academy Books no. 96. Cambridge, Mass.: Jerusalem: Medieval Academy of America; Israel Academy of Sciences and Humanities, 1986. 9652080713. English and Hebrew. Translation of *Ma’amar be-‘Esem ha-Galgal*. Title on added t.p.: *Ma’amar be-esem ha-galgal* Title on spine: *Averroës on the substance of the celestial sphere* “No longer extant in Arabic.” Includes English translation and Hebrew text on inverted pages. Bibliography: pp. 139–143. Includes index. B749M35 E5 1986, University of Alberta. Aristotle, 384–322 BC/ Averroës, 1126–1198/ spheres/ celestial substance/ substance/ metaphysics/ stars.

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"Die Intelligenzen et die Intelligenzenlehre der Schrift: De Intelligentiis." *Liber de Intelligentiis*, in *Witelo, Ein Philosoph und Naturforscher des XIII. Jahrhunderts*. Munster, 1912. 523–606 James Collins' *The Thomistic Philosophy of Angels*, p. 374; Gilson's CPofSTA, p. 465. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ knowledge/ epistemology/ intuitive knowledge.

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“....(2) *History of Theology*. Among the Fathers, mention must be made of Augustine, with his reservation. ‘For angel is a name based on function, and not on nature.’ cf. Gregory the Great, *Hom. in Ev.* 34.8, and Dionysius the Areopagite, with his elaborate doctrine of ‘the celestial hierarchy.’

“(3) *Church Teaching*. Teaching office has rested content with declaring that ‘at the beginning of time’ God created ‘angelic creatures’ as well as ‘earthly’ and ‘human’ ones (Fourth Lateran Council, 1215 [DS 800]). Vatican I, in view of modern materialism, repeated this doctrine literally (Ds 800).

“(4) *Ecumenical Perspectives*. M. Luther ‘sees angels as having been supplanted’ — with the advent of the New Testament — by Christ in the role of mediators of redemption, but as partici-

pating instead, by acting as coagents of God’s ‘officiary power,’ in the governing of the world and of individual lives.’ J. Calvin stresses the biblical discourse about angels had origins in popular culture, reviews this in detail, and notes that angels are not just manifestations of divine force or stirrings that God has inspired in humans, as the Sadducees thought, but rather ‘ministering spirits sent to serve.’

“(5) *Systematic Reflections*. Present-day dogmatics is forced to take a position on R. Bultmann’s radical proposition that, for scientifically ‘enlightened’ minds, the NT notion of an angel is ‘finished.’ It concedes that doctrinal office gave no definition of the nature of angels and nowhere discussed the manner and degree in which an analogy with persons might be applied to them. The doctrine of angels does not belong, in the sense of the hierarchy of truths, among those that are central for believers. Nevertheless, it is meaningful as an elucidation of God’s will to engage, right from the very beginning of creation, in communication with humans through spiritual means. Discourse about angels also challenges our belief to acknowledge ‘how limited is the reality seen by us, and the fact that God’s kingdom embraces more than the reality knowable to us.’ Alexandre Ganoczy.” BX1745.5 L4913 1995, Campion. Dictionary/ encyclopedia/ UofR/ Roman Catholic Church/ theology/ definition/ terms/ Bible/ history/ doctrine/ teachings/ Luther, Martin, 1483–1546/ Calvin, John, 1509–1564/ Bultmann, Rudolf, 1884–.

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"Angels." *Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia Identifying and Explaining All Proper Names and Significant Terms and Subjects in the Holy Scriptures, Including the Apocrypha, with Attention to Archaeological Discoveries and Researches into the Life and Faith of Ancient Times*. Vol. A–D. New York: Abingdon Press, 1962. 4 v., xxv, 998 pp.: illus. (part col.) maps (part col.); 27 cm. 0687192692. pp. 128–134. Includes bibliographies. This is a very long and scholarly article explaining the development, history, and influences on our understanding of angels. A major concern is to show that our understanding of angels developed out of pagan traditions which were already present and to give us some idea of how these influences made a difference. This article is organized as follows: (A) In the OT; (1) Angels as messengers, (a) Ancient and modern parallels, (b) Stories about angels; (2) Angels as celestial beings, (a) Ancient Near Eastern parallels, (b) Stories about celestial

beings; (3) Cherubim and seraphim. (B) In the Apoc. and the Pseudep.; (1) Angels as spirits of phenomena, (2) The angelic hierarchy, (3) Angels as intercessors, (4) The angelic army, (5) Hostile angels, (6) Satan, (7) Specific angels, (8) Angels and the sainted dead, (9) Survivals of older concepts, (10) Folklore about angels, and (11) Iranian Influences. (C) In the NT. If one is interested in any of these areas, this might be a good source to checkout. The article begins with this short characterization: "Angel. In common parlance, the word 'angel' is used today in the twofold sense of (a) a messenger from God, and (b) a spiritual being. In the earlier portions of the Bible, however, the two are nicely distinguished: while every divine messenger is regarded as a spiritual being, not every spiritual being is a divine messenger. Only in the later, post-exilic books of the OT, in the Pseudep., and in the NT does this distinction break down...." BS440 I63 v.1, Campion; 0687192692, Pennsylvania State University. Dictionary/ definition/ history/ terms/ words/ development/ influences/ Old Testament/ messengers/ celestial/ comparative studies/ Cherubim/ Seraphim/ spirits/ hierarchy/ devil/ folklore/ New Testament/ UofR.

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“Commentary on *Summa Theologiae* 1a, 50–64.” *Sancti Thomae Aquinatis; Cum Commentariis Thomae de Vio Caietani Ordinis Praedicatorum; Ad Codices Manuscriptos Vaticanos Exacta Cura et Studio Fratrum Eiusdem Ordinis Sancti Thomae Aquinatis Doctoris Angelici Opera Omnia Iussu Impensaque Leonis XIII. P. M. Edita Pars Prima Summae Theologiae: A Quaestione L Ad Quaestionem CXIX Thomae Aquinatis Opera Omnia* 5. Leonine. Roma: Polyglotta, 1889.5 volumes. 5301931 K.U.Leuven GBIB: G278. 682.2/THOM Oper, LIBIS-Net Belgium. Thomas, Aquinas, Saint, 1225?–1274/ philosophy/ commentary/ angelology/ systematic.

683. Cajetan, Tommaso de Vio.

Evangelicam Cum Commen. Caietani [Microform]: Thome de Vio ... in Quattuor Evangelia et Acta Apostolorum Ad Graecorum Codicum Veritatem Castigata Ad Sensum Quem Vocant Literalem Commentarii; Cum Indicibus Opportunis; Recens in Lucem Editi. Venetiis: In Aedibus L.

Iunctae, 1530. [13], 236 leaves. With: Commentarii ... in quinque mosaicos libros (Paris: Apud Ioannem Parvum, 1539 — ccccccxxxiii p.) Microfilm (neg.). Città del Vaticano: Biblioteca apostolica vaticana, [196–?]; 35 mm. BS/2555/.A2/C34/1530a/item 1/mfm IMS, University of Toronto. Philosophy/ theology/ commentary/ scripture/ Bible/ New Testament/ interpretation/ criticism.

684. _____.

In de Ente et Essentia D. Thomas [Sic] Aquinatis [English Commentary on Being and Essence]. Translators Lottie H Kendzierski and Wade Francis C. Mediaeval Philosophical Texts in Translation; no. 14. Milwaukee: Marquette University Press, 1964. B 765 T53 D583 VUPT 1, University of Toronto. Thomas, Aquinas, Saint, 1225?–1274/ “De ente et essentia”/ commentary/ being/ substance/ separate substances/ form/ matter/ metaphysics/ philosophy.

685. _____.

De Nominum Analogia [English The Analogy of Names and the Concept of Being] Henry J. Koren. Duquesne Studies. Philosophical Series 4. Pittsburgh: Duquesne University Press, 1953. BD190.V513, University of Manitoba. Analogy/ philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ words/ meaning/ metaphysics/ being/ substance.

686. Caldwell, Wayne E.

“Intelligent Non-Human Creatures.” *A Contemporary Wesleyan Theology*. Editor C. Carter. 1983. 1047–97 REL #219. Demonology/ devil/ Bible/ theology/ messengers/ Christianity/ comparative studies.

687. Calef, Scott W.

“Angels and Evil.” *Sophia: A Journal for the Discussion in Philosophical Theology (Australia)* 34.2 (1995): 88–96. 0038-1527. Plantinga has suggested that the Free Will Defender can account for natural evil by describing it as moral evil by the devil. In this paper, the author invokes angels — good ones — and suggests how they might bolster the Greater Good Defense. The “angelic” Greater Good Defense advanced here is scripturally informed, and survives the most commonly urged objections to the Greater Good Defense. It also avoids many of the problems raised by the Free Will Defense and the role played by demons in Plantinga’s discussion of natural evil. This paper is a good example of a

philosophy using angels, as a hypothesis, to deal with certain basic issues concerning evil. The author does not affirm that angels exist, just that they are possible beings that provide an answer to a problem. BT40 A1 S6, Main. Plantinga, Alvin/ free will/ free will defense/ greater good defense/ natural evil/ demons/ ethics/ philosophy/ metaphysics/ UofR/ methodology.

688. Callan, T.

“Pauline Midrash: The Exegetical Background of Gal 3:19b.” *Journal of Biblical Literature* 99 (1980): 549–67. Koske’s bibliography, p. 4; Humanities Index, 8, p. 23. Paul, Saint, Apostle/ Galatians/ New Testament/ Midrash.

689. Callus, Daniel Angelo Philip.

The Condemnation of St. Thomas at Oxford... A Paper Read to the Aquinas Society on April 24th 1946. Westminster, Md.: Newman Bookshop, 1946. 38 pp., 1 L. 21 cm. The Aquinas papers, no. 5. This is essentially a historical presentation of the condemnation of Aquinas at Oxford. While it is an interesting presentation of all the events, it does not really consider the question of angels. If anything, it is much more concerned with the problem of the unity of form in a being. This article does present an interesting distinction between the Augustinian and Thomistic approaches in both philosophy and theology. B765.T54 C29, Brown University; Phil. Index, 1940 USA, p. 1228. History/ Augustine, Saint Bishop of Hippo, 354–430/ Thomas, Aquinas, Saint, 1225?–1274/ philosophy/ influences/ development.

690. Calmet, Augustin.

Dissertations Upon the Apparitions of Angels, Daemons, and Ghosts; and Concerning the Vampires of Hungary, Bohemis, Moravia, and Silesia. London: Printed for M. Cooper, 1759. BF1445 C16 D613 1759, Indiana University. Demonology/ ghosts/ apparitions/ vampires/ encounters/ demons/ Hungary/ Bohemis/ Moravia/ Silesia.

691. Calvin, Jean.

Anges, Diables, et Peches. Paris: Éditions de la Difference, 1991. Collected writings on the topics of angels, devils, and sin. OCLC, May 25, 1994. Bible/ demonology/ sin/ beliefs/ religious.

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commentary on the First Book of Moses Called Genesis. Grand Rapids: Baker Book House, 1979. 0801024404. On spine: Calvin's commentaries. Each volume has special t. p. "Originally printed for the Calvin Translation Society, Edinburgh, Scotland." — t.p. verso: Bibliographical references and index for each volume. BS/485/C245/1979 KNOX 22, University of Toronto. Genesis/ Old Testament/ commentary/ Bible/ interpretation/ criticism.

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Institutes of the Christian Religion / Edited by John T. McNeill; Translated by Ford Lewis Battles, in Collaboration with the Editor and a Committee of Advisers. Philadelphia: Westminster Press, 1960. 2 v. (lxxi, 1734 pp.) + Suppl. The Library of Christian classics; v. 20–21 Bibliographies: v. 2, pp. 1527–1551. AMG–9358. See Bk. I, Ch. 14 (3); written 1536, see volume 1, pp. 162–178. BX9420 I65, Luther, Education and Main. Beliefs/ doctrine/ justification/ religious/ inspirational/ UofR.

694. Cameron, Ann.

The Angel Book. New York: Ballantine Books, 1977. 0-345-27263-3 NX652.A55 C35. Art/ painting/ pictorial works.

695. Cameron, J. M.

"Dickens and the Angels." *University of Toronto Quarterly* 50.2 (1980–1981): 159–76. Koske, p. 4. Dickens, Charles, 1812–1870/ literature/ Hobbes, Thomas, 1588–1679/ Milton, John, 1608–1674/ Shakespeare, William, 1564–1616.

696. Camfield, Benjamin.

A Theological Discourse of Angels and Their Ministries, Wherein Their Existence, Nature, Number, Order and Offices, Are Modestly Treated of; With the Character of Those, for Whose Benefit Especially They Are Commissioned, and Such Practical Inferences Deduced, as Are Most Proper to the Premises. Also an Appendix Containing Some Reflections Upon Mr. Webster's Displaying Supposed Witchcraft. London: Printed by R. E. for H. Brome, 1678. PR1127 E22, Main, Micro. Doctrine/ 17th century/ theology/ history/ witchcraft/ existence/ nature/ number/ order of angels/ hierarchy/ mission/ ministry/ UofR.

697. Camp, John.

A Sermon [Microform]. United States, 1816?

Early American imprints, second series, no. 37158. Berkeley University, Micro. section. Sermons/ devil/ goodness/ evil/ American/ religious/ inspirational.

698. Campanella, Tommaso 1568–1639, and Romano Amerio.

Le Creature Sovrannaturali. / Inediti. Testo Critico e Traduzione a Cura di Romano Amerio. Roma: Centro internazionale de studi umanistici, Edizioni Rinascimento, 1970. Latin and Italian. BT965.C24. Spirits/ supernatural/ religious/ inspirational.

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Popular Lecture and Addresses. n/a. Campbell's "Address on Demonology" has been reprinted in Victor Knowles' *What the Bible Says About Angels and Demons*, pp. 357–381. Knowles' *What the Bible...* p. 416. Demonology/ devil/ beliefs/ inspirational/ religious.

700. Campbell, William John.

"Interpretive Problems of Matthew 18:10." *Grace Theological Seminary*, 1974. Includes bibliography. OCLC Search, May 31, 1992, p. 68. Dissertation/ Bible/ New Testament/ Matthew.

701. Campian, Edmund.

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702. Camporesi, Piero.

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Pane Selvaggio [English Bread of Dreams: Food and Fantasy in Early Modern Europe]. Translator David Gentilcore. Chicago: University of Chicago Press, 1989. 0226092577 (alk. paper). Translation of: *Il Pane Selvaggio*. Includes bibliographical references. HC240.9.P6 C3513 1989, Brown University. Poor/ European/ history/ malnutrition/ myth/ dreams/ stomach.

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Studies in Palestinian Customs and Folklore. Jerusalem: The Palestine Oriental Society, 1922. DS153.4 S78. Bedouin/ law/ Palestine/ water/ spirits/ mythology.

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spirits and the conditions that brought about such concepts and powers in Mormon beliefs. Differentiates between angels and spirits. Angels are considered positive agents for good and possess greater powers than spirits. States that angels are men who have "passed into the higher spheres of progressive being." They can eat, drink, and converse. Their chief duties are to be the police of heaven and to report whatever happens on earth. Also discusses some of Joseph Smith's mystical experiences, the forces of evil with which he and angels had to contend. Concludes that most Mormons believe that founding fathers had supernatural experiences, however most have little faith in the validity of such reports today. Koske, p. 5. Church of Jesus Christ of Latter-Day Saints/ Mormon Church/ Smith, Joseph, 1805–1844/ demons.

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International Correspondence Institute, 1970. Sound cassette recording. OCLC Search, May 31, 1992, p. 139. Theology/ doctrine/ religious/ inspirational.

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717. Capel, Msgr.

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Le Gerarchie Angeliche e la Struttura Morale Del "Paradiso" Dantesco. Firenze: L.S. Olschki, 1898. "Estratto dal quaderno VI, anno VI (III della nuova serie) del Giornale dantesco, diretto da G.L. Passerini." Includes bibliographical references. Fiske 1016 G 294a. Rare PQ4451. C23+ 1898, Cornell University. Dante Alighieri, 1265–1321/ literature/ "Paradise Lost"/ symbolism/ meaning/ purpose.

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721. Capps, Charles, and Annette Capps.

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Quaestiones ... Sententiarum, Seu Libri IV Defensionum Theologiae Thomae Aquinatis. Liber III. Editor Thomas de San Gervasio. Venice:

Octavianus Scotus, 1483. Colophon, L. [t. 8]: Impressus venetiis p Octavianum Scotu Mod-oetiensem anno ... salutifere incarnationis. Mccccclxxxiii. Initials supplied in red and one in red and blue. Goff C-129. Gesamtkat. d. Wiegendr. 6032. BMC V 278. BU copy has Tabula ([2] L.) bound at end. (Cf. Gesamtkat d. Wiegendr. 6032.) RIBGR22486068-B, Brown University. Thomas, Aquinas, Saint, 1225?-1274/ "Commentary on the Sentences"/ commentary/ interpretation/ analysis/ philosophy.

724. Capurro, Rafael.

"Ein Grinsen Ohne Katze: Von der Vergleichbarkeit Zwischen 'Kunstilcher Intelligenz' und 'Getrennten Intelligenzen.'" *Zeitschrift für Philosophische Forschung* 47.1 (1993): 93-102. The purpose of the article is to analyze some similarities and differences between "artificial intelligences" and the medieval representation of "separate substances" on the basis of Thomas Aquinas' conception of higher intelligences. The similarity rests upon the conception of mind and matter as distinct and divisible entities which is a common basis to strong functionalism and the metaphysical dualism on the one hand, and on the idea of a higher intelligence on the other hand. The differences are shown on three levels: substantiality, knowledge, and will. Phil. Index, 1993, p. 434. Philosophy/ Thomas, Aquinas, Saint, 1225?-1274/ separate substances/ artificial intelligences/ computers/ substance/ knowledge/ choice.

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Microfilms, 1977. 1 reel. 35mm. (English books 1641:1700, 651:8). PR 01 139 Reel 651:8, University of Alberta. Witchcraft/ spirits/ nature/ supernatural/ arguments/ apologetics.

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Shakespeare and His Betters; A History and a Criticism of the Attempts Which Have Been Made to Prove That Shakespeare's Works Were Written by Others. Bloomington, Indiana: Indiana University Press, 1959. 255 pp. ports. 23 cm. Bibliography: pp. 225–246. PR2937.C55, Sonoma State University; and G. Davidson's *A Dictionary of Angels*, p. 367. Shakespeare, William, 1564–1616/ literature/ history/ criticism/ myth/ symbolism/ interpretation.

825. Cirillo, Luigi.

"Il Pastore Nell'Opera di Erma e il Syzygos di Mani." *Codex Manichaicus Coloniensis: Atti del Secondo Simposio Internazionale (Cosenza 27–28 Maggio 1988)*. Editor Luigi Cirillo. Cosenza: Marra editore, 1990. 93–113. 113 pp. Italian, English, and German. BT1410.C63 1990. Hermas, Shepherd of/ Manichaeism/ leadership/ religious/ guidebooks/ religion/ folklore.

826. Cirner, Therese.

"All About Angels." *New Covenant* 18 (1989): 32. 0744–8589 Cath. Period Index, Vol. 25, #3. Guardian angels/ inspirational/ Roman Catholic Church.

827. Clapham, Henoch.

Elohim. or EAlohim-Triune, Displayed by His Workes Physicall and Meta-Physicall, in a Poeme of Diuerse Forme. Adapted to the Hebrue Text, the Frame of Diuinitie, and Catholike Exposition. Together, with Necessarie Marginall Notes for Reliueing of the Young Student. The First Part. London: Imprinted for I. Harrison, 1601. Running title: Elohim His first days worke. Short-title catalogue no. 5329 (carton 1093). Microfilm of original. Ann Arbor, Mich., University Microfilms, 1967. IEN, Northwestern University; and Patrides' "Renaissance Views on the Vnconfused Orders," p. 267. Poetry/ theology/ metaphysics/ spirits/ systematic/ religious/ inspirational.

828. Clarembald of Arras.

Der Kommentar des Clarenbaldus Von Arras zu

Boethius de Trinitate, Ein Werk aus der Schule Von Chartres im 12. Jahrhundert. Aus den Handschriften zum Ersten Male Herausgegeben und Untersucht Von Dr. Wilhelm Jansen ... Translator and Editor Wilhelm Jansen. Breslau: Müller & Seiffert, 1926. BQ/6507/.L3/A5T8 IMS, University of Toronto; and James Collins' *The Thomistic Philosophy of Angels*, p. 374. Boethius, 480–524/ philosophy/ Trinity/ metaphysics/ substance/ being.

829. Clark, Cecil Henry Douglas, and Julian Huxley.

The Scientist and the Supernatural: A Systematic Examination of the Relation Between Christianity and Humanism: With Special Reference to the Work, "Religion Without Revelation." London: Epworth Press, 1966. Bibliography: pp. [190]–193. BT/1211/C5 VUEM, University of Toronto. Apologetics/ religion/ science/ Huxley, Julian, 1887–1975/ beliefs/ reason/ supernatural.

830. Clark, David J.

"The Case of the Vanishing Angel." *Bible Translator* 33.2 (1982): 213–18. REL #262. Bible/ visions/ translation/ theology/ criticism/ interpretation.

831. Clark, Linda J.

"Wrestling with Jacob's Angel." *Union Seminary Quarterly Review* 33 (1977): 35–38. REL #408. God/ attributes/ Jacob.

832. Clark, Rick A.

"Is Daniel's Concept of Angels Consistent with a Sixth Century Culture?" *Grace Theological Seminary*, 1983. Microfiche, Portland, Ore., Theological Research Exchange; bibliography. OCLC Search, May 31, 1992, p. 88. Dissertation/ Bible/ Old Testament/ Daniel/ criticism/ interpretation.

833. Clark, Stephen R. L.

"Where Have All the Angels Gone?" *Religious Studies* 28.2 (1992): 221–34. 0034-4125. Bibliography. Even if none exist, the concept of angels' existence provides useful thought experiments. Reports of angelic visitors identify other forms of existence than material continuity. In particular, the author argues that angels can be conceived of as moods or aspects of human life which need to be integrated in "the form of humanity" and even into the divine intellect. What we seem to have here is a subjectivistic interpre-

tation of angels which argues from some kind of objective ground to their existence. RII. Symbolism/ philosophy/ thought experiments/ subjectivism/ immateriality/ religion.

834. Claudel, Paul.

Presence et Prophetie. Fribourg: Librairie de l'Universite Fribourg en Suisse, 1942. see pp. 227–316. Contains two sections on angels. Delineates functions of angels, reason for Satan's existence and presents interesting views on the passionate nature of angels in Biblical material which is developed in author's overall psychological approach. Offers a synthesis of approaches. BX890.57 1958. Jung, Carl Gustav, 1875–1961/ psychoanalysis/ psychology/ symbolism.

835. Clay, C. F., Manager.

Encyclopaedia Britannica. 11th ed. Vol. I. Cambridge: At the University Press, 1910. pp. 4–6. "Angel, a general term denoting a subordinate superhuman being in monotheistic religions, e.g., Islam, Judaism, Christianity, and in allied religions, such as Zoroastrianism. In polytheism the grades of superhuman beings are continuous; but in monotheism there is a sharp distinction of kind, as well as degree, between God on the one hand, and all other superhuman beings on the other; the latter are the 'angels.'"

"'Angel' is a transcription of the Gr. Ἀγγελος, messenger, in the NT, and the corresponding *mal'akh* in the OT, sometimes mean 'messenger,' and sometimes 'angel,' and this double sense is duly represented in the English Versions...." The reminder of this treatment of angels is a very brief and careful study of the historical development of the idea of angels from its earliest manifestations in the OT and with considerable detail about influences on Judaism. The article explains how the NT accepts much from the OT, and that Christianity begins to develop its own conception of angels especially because of the influences of Pseudo-Dionysius and medieval philosophy. This overview might be useful in getting an idea of how things fit together. AE6 B7 1910, *Campion*. Encyclopedia/ definition/ terms/ history/ development/ Judaism/ Old Testament/ New Testament/ doctrine.

836. Clayton, George.

Angelology, Remarks and Reflections Touching the Agency and Ministration of Holy Angels: With Reference to Their History, Rank, Titles, Attributes, Characteristics, Residence, Society, Employments and Pursuits; Interspersed with Traditional

Particulars Respecting Them. New York: Published for the author by Henry Kermot, 1851. BT966 .2.C5. History/ rank/ titles/ attributes/ character/ residence/ society/ mission/ ministry/ pursuits/ angelology/ theology.

837. Clement, Robert J.

"Forbidden Books and Christian Reunion." *Columbia University Forum* (1963). Rel.; and G. Davidson's *A Dictionary of Angels*, p. 367. Books/ Christianity/ religious/ inspirational/ life.

838. Clements, Ronald Ernest.

Old Testament Theology: A Fresh Approach. Marshall's Theological Library. London: Marshall, Morgan & Scott, 1978. 0551055839. Includes indexes. Bibliography: pp. [207]–209. BS1192.5.C4, Ohio State University. Bible/ Old Testament/ theology/ interpretation/ criticism.

839. Clery, E. J.

The Rise of Supernatural Fiction, 1762–1800. Cambridge Studies in Romanticism 12. Cambridge, New York: Cambridge University Press, 1995. 052145316X. Includes bibliographical references (pp. [207]–217) and index. Contents: Pt. I. Techniques of Ghost-Seeing. 1. The case of the Cock Lane ghost. 2. Producing enthusiastic terror — Pt. II. The Business of Romance. 3. The advantages of history. 4. Back to the future. 5. The value of the supernatural in a commercial society — Pt. III. The Strange Luxury of Artificial Terror. 6. Women, luxury and the sublime. 7. The supernatural explained. 8. Like a heroine — Pt. IV. Magico-Political Tales. 9. The terrorist system. 10. Conspiracy, subversion, supernaturalism. A genre of supernatural fiction was among the more improbable products of the Age of Enlightenment, but produced a string of bestsellers. E. J. Clery's original and historically sensitive account charts the troubled entry of the supernatural into fiction, and examines the reasons for its growing popularity in the late eighteenth century. Beginning with the notorious case of the Cock Lane ghost, a performing poltergeist who became a major attraction in the London of 1762, and with Garrick's spell-binding performance as the ghost-seeing Hamlet, it moves on to look at the Gothic novels of Horace Walpole, Ann Radcliffe, M. G. Lewis and others, in unexpected new lights. The central insight emerging from the rich resources of Clery's research concerns the connection between fictions of the supernatural and the growth of consumerism. Not only are ghost stories successful

commodities in the rapidly commercializing book market, they are also considered here as reflections on the disruptive effects of this socio-economic transformation. In providing a newly detailed context for the rise of supernatural fiction, Clery's work will change our view of its dramatic role — as much commercial as creative — in the movement from Enlightenment to Romanticism. PR858.S85 C58 1995, University of Alberta. Horror tales/ English/ history/ criticism/ Gothic/ literature/ 18th century/ fiction/ supernatural/ society.

840. Clifton, Yerger Hunt.

"Angelic Knowledge in Paradise Lost." University of Virginia, 1958. Includes bibliography. OCLC 40. Dissertation/ Milton, John, 1608–1674/ "Paradise Lost"/ literature.

841. Clithoveus, Jodocus.

Sermones. Cologne, 1535. OCLC; and Patrides' "Renaissance Views on the Unconfused Orders," p. 265. Sermons/ religious/ inspirational.

842. Clubb, Merrel Dare.

Christ and Satan, an Old English Poem. Edited with *Introd., Notes, and Glossary* by Merrel Dare Clubb. Hamden, Conn.: Archon Books, 1972. Reprint of the 1925 ed. Thesis — Yale University. Bibliography: pp. [139]–142. PR1630/C6/ 1925 ERI. Dissertation/ art/ poetry/ literature/ Jesus Christ/ Satan.

843. Coblenz, William W.

Man's Place in a Superphysical World. New York: Sabian Pub. Society, 1954. Bibliography: pp. 224–229. BF1031.C57, University of Manitoba. Parapsychology/ supernatural/ occult/ psychology/ order of reality.

844. Coelho, Paulo.

Valktrias. San Francisco, CA: HarperSan Francisco, 1995. 0062513346 (pbk.). The enchanting, true story of the Valkyries begins in Rio de Janeiro when Paulo Coelho gives his mysterious master, J., the only manuscript for his book *The Alchemist*. Haunted by a devastating curse, he confesses to J., "I've seen my dreams fall apart just when I seemed about to achieve them." In response, J. gives Paulo a daunting task: he must find and speak with his guardian angel. "The curse can be broken," J. replies, "if you complete the task." Rising to the challenge of this spiritual gauntlet, Paulo and his wife, Chris,

drop everything, pack their bags, and take off on a forty-day adventure into the starkly beautiful and sometimes dangerous Mojave Desert — where they encounter much more than they bargained for. There's the wise, twenty-two-year-old Master of the Tradition, Gene, who lives in a lone trailer on the edge of the desert and begins Chris's initiation into the mystical, wondrous world of magic. There's Paulo's dark past, which he must confront and overcome in order to speak with his angel and break the curse. There's the desert itself, with its sun-drenched dust, never-ending vistas, and breathtaking sunsets. There are the Valkyries — a band of bold, leather-clad women who travel the desert on motorcycles, spreading the word of angels — led by a red-maned woman warrior named Valhalla. And there are the elusive yet ever-present guardian angels, who hold the secret keys to the gates of our happiness. BF1999.A713 1992. Coelho, Paulo/ occult/ miscellanea/ encounters/ experiences.

845. Coemen, Lothar, et al., Editors.

The New International Dictionary of New Testament Theology. Exeter: The Paternoster Press, 1980. Pp. 101–105. This is a very scholarly analysis in the use of the “idea” of angels in both the OT and NT. It starts by presenting older views of the idea of “messengers of the Gods” with sources, then turns to the different ways in which the idea appears in both Testaments. The article essentially develops texts around the idea of “messenger,” “Gabriel” and “Michael”; and ultimately presents a series of texts to support its claim. In what follows, we find the first paragraph of its treatment of angels in the OT as an example of what this article is like: “There are two contrasting views of angels in the OT. (a) There are angels who are heavenly beings, members of Yahweh's court, who serve and praise him (Job. 1:6; cf. Isa. 6:2f.). But in the older books they play no such special part. Historically this conception is associated with the Canaanite background. But Yahweh remained the sole creating power in nature and history, and angels never became autonomous or had cults dedicated to them in Israel. God's court also included other heavenly beings, especially in post-exilic writings. They are not always explicitly called angels, but ‘holy ones,’ ‘strong ones,’ ‘heroes,’ ‘sons of God’ (perhaps better translated ‘heavenly beings’). Sometimes they appear in warlike contexts (e.g. Gen. 32:1 f. [2f]; Jos. 5:13ff.). They witnessed the creation of the world (Job 28:7), but as created beings they are not without fault

(Job 4:18; 15:15). Yet they can be mediators of revelation (Zech. 1:9, 11ff.; 2:2–5 [2:6–9]; Ezek. 40:3). Also mentioned are ‘destroying angels’ (Ps. 78:49), ‘the destroyer’ (Exod. 12:23), and ‘ministers of death’ (Job 33:22 NEB). Special kinds of angels are the cherubim, who show traits of both men and animals (Gen. 3:24; Ezek. 1:5–12; 10:19–22; 11:22; Ps. 18:10[11], and the seraphim who have 6 wings (Isa. 6:2).” H. Bietenhard. BS2397 N48, Campion. Dictionary/ terms/ definition/ UofR/ theology/ history/ development/ Old Testament/ New Testament/ messengers/ Gabriel (Archangel)/ Michael (Archangel).

846. Cohen, Chapman.

Foundations of Religion: A Lecture Delivered Before the Fellowship of Youth at Manchester College, Oxford, on Monday, April 21st, 1930. London: Pioneer Press, 1930. In process 1/24/ 95 JLP, Michigan State University; and G. Davidson's *A Dictionary of Angels*, p. 367. Critical/ skepticism/ free thought/ rationalism/ arguments.

847. _____.

God and the Universe: Eddington, Jeans, Huxley & Einstein. London: Pioneer Press, 1931? 133 pp.; 19 cm. “Issued by the Secular Society.” BL 240 C58 1931, University of Manitoba; and G. Davidson's *A Dictionary of Angels*, p. 367. Jeans, James Hopwood, Sir, 1877–1946/ Huxley, Julian, 1887–1975/ Einstein, Albert, 1879–1955/ Eddington, Arthur Stanley, Sir, 1882–1944/ religion/ science/ skepticism/ arguments/ rationalism/ free thought.

848. _____.

Primitive Survivals in Modern Thought. London: Pioneer Press, 1935. Issued for the Secular Society 141 pp.; 22 cm. BL 2747.5 C57 1935, University of Manitoba; and G. Davidson's *A Dictionary of Angels*, p. 368. Skepticism/ free thought/ arguments/ rationalism.

849. Cohen de Herrera, Abraham.

Puerta del Cielo [Beth Elohim (House of God)]. 1655. Editor Kenneth Krabbenhoft. Publicaciones de la Fundación Universitaria Española. Clásicos Olvidados 8. Madrid: Fundación Universitaria Española, 1987. 8473922719. Parallel title on cover: Sha'ar ha-shamayim. Includes index. Bibliography: pp. [89]–90. BM

525 C678 1987, University of Alberta. Cabala/ mysticism/ beliefs/ doctrine/ religious/ inspirational.

850. Cohn-Sherbok, Dan, Editor.

The Blackwell Dictionary of Judaica. Oxford: Blackwell Publishers, 1992. p. 22. "Angel: Divine messenger. In Scripture angels are generally beneficent; they convey God's messages and carry out his will. In post-biblical literature they act as independent beings; in the Talmud and Midrash they are depicted as participating in human affairs. Medieval philosophers often identified them with the higher intelligences of Aristotle. In the Zohar they occupy the seven heavenly halls. In Jewish liturgy their praise of God (based on Isaiah 6:1-3) is included in the kedushah, piyyutim, and selihot." BM50 C615 1992, Campion. Dictionary/ UofR/ terms/ definition.

851. Cohon, Samuel S.

"The Unity of God: A Study in Hellenistic and Rabbinic Theology." *Hebrew Union College: Annual* 26 (1955): 425-79. REL #567. Christianity/ Judaism/ theology/ God/ monotheism/ dualism/ Rabbinical literature/ literature/ apologetics/ Gnosticism/ Greek.

852. Coke, Paul T.

"The Angels of the Son of Man." *Probleme der Forschung.* Editor Albert Fuchs. Studien zum Neuen Testament und Seiner Umwelt A3: Verlag Herold, 1978. 91-98. 3-7008-0151-3. REL #371. Son of Man/ Jesus Christ/ missions/ Bible.

853. Colahan, Clark, and Celia Weller.

"An Angelic Epilogue." *Studia Mystica* 13.4 (1990): 50-59. 0161-7222. English translation of Spanish text by Maria de Jesus de Agreda; introd. and notes. RI1. Maria de Jesus de Agreda, 1602-1665/ visions/ mysticism/ literature.

854. Cole, Elliott Russell.

"Ministry of the Unfallen Angels." Dallas Theological Seminary, 1954. Includes bibliography. OCLC 7. Dissertation/ Bible/ Old Testament/ New Testament/ ministry/ mission/ theology/ interpretation/ criticism.

855. Coleridge, Mark.

"The Necessary Angel: Imagination and the Bible." *Pacifica: Australian Theological Studies* 6

(1988): 171-88. RI1 21. Imagination/ metaphor/ criticism/ Scripture.

856. Colet, John, Translator.

De Caelesti Dionysii Hierarchia. London: Bell and Daldy, 1869. Latin text preceded by English translation, introduction, and notes. 270.51 C694d 1869. Dionysius Areopagita, Pseudo- (c451-500 AD)/ history/ doctrine/ heaven/ theology/ 15th century/ theology/ speculation/ experiences/ inspirational.

857. _____.

Two Treatises on the Hierarchies of Dionysius. London: G. Bell & Sons, 1869. Edited and translated by J. H. Lupton. PR2235 C4 H4, SMC; and G. Davidson's *A Dictionary of Angels*, p. 368. Dionysius Areopagita, Pseudo- (c451-500 AD)/ hierarchy/ doctrine/ commentary/ interpretation/ philosophy/ theology.

858. Colet, John, and J. H. Lupton.

Ioannes Coletus Super Opera Dionysii. London: Bell and Daldy, 1869. English translation followed by Latin original. BR65.D66 C65 1869. Dionysius Areopagita, Pseudo- (c451-500 AD)/ hierarchy/ order of reality/ theology/ philosophy/ encounters/ inspirational.

859. Collin de Plancy, Jacques Albin Simon.

Dictionnaire Infernal, Ou, Bibliothèque Universelle, sur les Êtres, les Personnages, les Livres, les Faits et les Choses. Paris: Mongie, 1825-1826. 4 vol. B-10 6712 RBSC, University of Toronto. Dictionary/ magic/ occult/ spirits/ devil.

860. Collinge, William J., Editor.

Historical Dictionary of Catholicism. Lanham, Md.: The Scarecrow Press, 1997. pp. 43-44. "Angels (Gk., 'messenger'). Created spiritual beings who serve God, especially as messengers to human beings. The OT speaks often of angels as messengers from God or manifestations of God, as well as their worship of God in heaven. It does not speculate on their nature or origin. The NT speaks similarly, with the Letter to the Hebrews emphasizing Christ's superiority over all angels. The story of a sin of the angels prior to human history arises in the Judaism of the late OT period; it is not reflected in the OT, but it is presupposed in the NT in 2 Pt. 2:4 and Jude 6.

"Christian tradition has always insisted on the

angels' creation by God and their subordination to God. Some early Christian writers, e.g., Augustine, described them as having aerial or ethereal bodies, but from the time of Pseudo-Dionysius (sixth century) they have been described as pure spirits. Pseudo-Dionysius also produced the standard medieval classification of angels into nine choirs: cherubim, seraphim, thrones, dominations, virtues, powers, principalities, archangels, and angels. The scholasticism of the thirteenth century, notably Thomas Aquinas, combined biblical and traditional teaching on angels with Aristotelian and Arabic speculation on separate intelligences to produce a complex theory of angels as pure spirits whose intellects have no need of sensory powers.

"Belief in guardian angels draws on Jewish and pagan beliefs about guardian spirits. Jesus presupposes such beliefs in Mt. 18:10 and it is generally found in Christian tradition, but it is not developed clearly in theology until the middle ages.

"According to the Catechism of the Catholic Church, 'The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls *angels* is a truth of faith' (328). The Fourth Lateran Council (1215) declared God to be the creator of angels ('God ... created from nothing both spiritual and corporeal creatures, that is to say angelic and earthly...' [DS 800]). But some theologians argue that IV Lateran did not *assert* the existence of angels but merely presupposed them in its intent to assert that God is the creator of whatever there is. Of theologians who hold that position, some hold the existence of angels nonetheless to be a matter of faith as an inseparable part of the teaching of scripture and tradition. Others hold it to be a nonessential presupposition of what is taught as binding in faith.

"The principal feast on which the Church honors angels is that of Saint Michael, Gabriel, and Raphael, Archangels, on September 29. These are the only three angels named in the Bible. This feast originated not later than the sixth century as a feast of St. Michael, on the anniversary of the dedication of a basilica in his honor at Rome. Since 1670, October 2 has been celebrated as the feast of the Guardian Angels." BX945.2 C65, Campion. Dictionary/ Roman Catholic Church/ history/ UofR/ terms/ definition/ Old Testament/ New Testament/ Dionysius Areopagita, Pseudo- (c451–500 AD)/ Thomas, Aquinas, Saint, 1225?–1274/ teachings/ doctrine.

861. Collins, Adela Y.

"History-of-Religions Approach to Apocalypticism and the 'Angel of the Waters'." *Catholic*

Biblical Quarterly 39 (1977): 367–81. REL #410. Angel of the Waters/ Bible/ Revelation/ apocalypticism/ religion/ methodology.

862. Collins, Andrew, and Richard Ward.

From the Ashes of Angels. London: Michael Joseph, 1996. 0718141326. Cover subtitle: The forbidden legacy of a fallen race. Includes bibliography (pp. 423–433) and index. DS56.C556 1996, Library of Congress; and 291.215 COL 1996 (Dewey), Murdoch University. Middle East/ civilization/ 622 BC/ antiquities/ Egyptian/ 332 BC/ history/ development/ influences/ theology/ fallen race of the past.

863. Collins, Billy.

Questions About Angels. New York: Quill/ William Morrow, 1991. 0688107311. Reviewed by D. Baker in Poetry, V159, N5 (Feb.), 1992, 282–298. OCLC, June 6, 1994. Literature/ poetry/ religious/ inspirational.

864. Collins, Christopher.

Reading the Written Image: Verbal Play, Interpretation, and the Roots of Iconophobia. University Park, Penna.: Pennsylvania State University Press, 1991. 0-271-00765-X. PN1042 G583. Literature/ symbolism/ mythology/ interpretation/ imagery/ iconography.

865. Collins, James Daniel.

The Thomistic Philosophy of the Angels. Catholic University of America / Philosophical Studies 89. Washington, D. C.: Catholic University Press, 1947. Thesis (Ph.D.)—Catholic University of America, 1944. Bibliography: pp. 373–379. This is a major philosophical attempt to present and defend the Thomistic doctrine of angels. One could imagine that it was so thoroughly and completely done that it left little room for others to write books on Thomistic angelology. The author maintains that the teaching on the angels finds a proper and important place in the philosophy of St. Thomas, considered in itself and in relation to other systems of thought. Like natural theology, the theory of angels is included within the scope of metaphysics because of the causality, substantiality, and immateriality of its objects. And like natural theology again, angelology performs a retroactive service with respect to the object of first philosophy. It increases our understanding of being, the transcendentals, the categories, and the causes. This it does by first requiring us to uphold

the primacy of being itself in refusing to admit with the Platonists that the perfections of being have a multiple source in separate Forms, or that unity and goodness ultimately transcend being. In a positive way, the very existence of separate substances is reasonably indicated only in terms of the analogical nature of being and the hierarchical structure of reality as it proceeds from the First Cause. Only in conjunction with the doctrines of analogy and hierarchy can the supremacy of being in general be maintained without rupturing the relation between the universe and God. BT966.C65, Pennsylvania State University. Thomas, Aquinas, Saint, 1225?-1274/ philosophy/ Thomism/ existence/ knowledge/ will/ powers/ duration/ metaphysics/ pin/ analogy/ hierarchy/ matter/ aeviternality/ eternity/ time/ dissertation/ history/ condemnations of 1277.

866. Collins, John Joseph.

The Apocalyptic Vision of the Book of Daniel. Harvard Semitic Monographs no. 16. Missoula: Published by Scholars Press for Harvard Semitic Museum, 1977. 089130133X: \$6.00. Bibliography: pp. 225-239. BS1555.2.C64, Pennsylvania State University; and C. C. Rowland, "A Man Clothed in Linen," p. 110. Daniel/ Apocalyptic literature/ Bible/ Old Testament/ criticism/ interpretation.

867. ____.

Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora. New York: Crossroad, 1983. 0824504917. Includes bibliographical references and indexes. BM176.C64 1983, Pennsylvania State University. Judaism/ history/ post-exilic period/ 586 BC-210 AD/ apocrypha/ Old Testament/ criticism/ interpretation/ Greek/ literature/ Jewish/ identity.

868. ____.

"Daniel and His Social World." *Interpretation (Richmond, Va.)* 39 (1985): 131-43. 0020-9643 Hum 5. Daniel/ Judaism/ Jewish/ sects/ sociology/ apocalyptic literature/ wisdom/ Bible/ interpretation/ criticism.

869. ____.

"Messianism in the Maccabean Period." *Judaisms and Their Messiahs*. Editors Jacob Neusner, W. Green, and E. Frerichs. 1987. 97-109 Rel 47. Dead Sea Scrolls/ literature/ Scripture/ Judaism/ Maccabees/ Qumran Scrolls/ Bible/ Old Testament/ interpretation.

870. ____.

"The Son of God Text from Qumran." *From Jesus to John: Essays on Jesus and New Testament Christology in Honour of Marinus De Jonge*. Marinus de Jonge and Martinus C. de Boer. *Journal for the Study of the New Testament*. Supplement Series; 84. Sheffield: JSOT Press, 1993. 65-82. 363 pp. 1850754225. BS2370.F76 1993. Dead Sea Scrolls/ Qumran Scrolls/ Bible/ Son of God/ Messianism/ Jewish.

871. ____.

"Son of Man and the Saints of the Most High in the Book of Daniel." *Journal of Biblical Literature* 93 (1974): 50-66. Angelic narrative in Daniel 10:12-12:3 analyzed for its importance in only that way; others are deliberately malicious. Demonstrates contemporary interest in angel theory, and provides some views of angelology as it developed through the centuries. BL477 A587E, University of California; Koske's bibliography, p. 1; Waugh's "Jealous Angels." Daniel/ Old Testament/ history/ Son of Man/ saints/ Bible/ Old Testament/ interpretation/ criticism.

872. Collins, John Joseph, Frank Moore Cross, and Adela Yarbro Collins.

Daniel: A Commentary on the Book of Daniel. Hermeneia — A Critical and Historical Commentary on the Bible. Minneapolis: Fortress Press, 1993. 0800660404 (alk. paper). Includes bibliographical references and index. BS1555.3.C64 1993, Pennsylvania State University. Bible/ Apocalyptic literature/ literature/ history/ criticism/ interpretation/ Daniel/ commentary.

873. Collins, John Joseph, and Michael A. Fishbane, Editors.

Death, Ecstasy, and Other Worldly Journeys. Albany: State University of New York Press, 1995. 079142345X (alk. paper). Includes bibliographical references and indexes. BL504.D37 1995, Pennsylvania State University. Death/ religious/ ecstasy/ near-death/ experiences/ encounters/ tales/ myth/ stories.

874. Collins, Mary Smalara.

"I May Speak in the Tongues of Angels." *U.S. Catholic* 59.3 (1994): 25. 0041-7548. Mary Smalara describes her eloquent encounter with the Spirit. OCLC, May 29, 1994. Encounters/ experiences/ religious/ inspirational.

875. Collins, Robert Emmet.

"Eternity and Time as Predicated of God, Angels, and Men." Marquette University, 1970. DAI 31/08A, p. 4213; AAC7105294. Dissertation/ philosophy/ eternity/ time/ aeviternity.

876. Colman, Benjamin 1673-1747.

Sermons Preached at the Lecture in Boston, from Luke XI, 21, 22. [Microform]: Shewing I. That the Soul of Man Is a Noble Palace Which the Great God Built for Himself. II. That It Is Now Become as a Garrison or Strong Hold, Which Satan Keeps Against God. III. That There Is a Wretched Peace and Cursed Quiet, Which the Carnal Heart Lies in Under Satans Tyranny. IV. That the Victorious Saviour Rescues Whom He Pleases, and Will Rescue All His Chosen, from Satans Power and Tyranny.: To Which Is Added, a Discourse from Psalm CXXII. I. I Was Glad When They Said Unto Me, Let Me Go Unto the House of the Lord. / By Benjamin Colman, Pastor of a Church in Boston. Discourse of the Pleasure of Religious Worship. Boston: Printed by B. Green, for S. Gerrish & D. Henchman, sold at their shops, 1717. Early American imprints. First series; no. 1872. Signatures: A-O p6 s (O6 blank). "A paraphrase on St. Luke XVII. 21."—pp. 129-130. "A discourse of the pleasure of religious worship, in our public assemblies. From Psalm CXXII. I. ..."—pp. [131]-163, with separate title page. "Communion with God."—p. [164], in verse. Microfiche. [New York: Readex Microprint, 1985] 11 x 15 cm. (Early American imprints. First series; no. 1872). Evans no. 1872. GENERAL. 01579nam 2200181 4500, Emory University. Bible/ New Testament/ sermons/ inspirational/ religious.

877. Colton, Judith, et al.

A Taste for Angels: Neapolitan Painting in North America, 1650-1750. New Haven: Yale University Art Gallery, 1987. 0894670468. Introduction by Judith Colton and George Hersey. ND616.T37 1987. Painting/ Italian/ exhibitions/ 17th century/ 18th century/ Christianity/ art/ symbolism.

878. Colville, William Juvenal.

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ers; and all believers belong to the Communion of Saints. Cooke encourages contemporary believers to embrace these essential teaching, and he challenges them to answer, each in his own heart: If I believe that God is truly present in my life, why do I need angels? While the author claims that the existence of angels is an open question, clearly the work is an argument against their existence. Angels seem to provide an embarrassing element for the authors attempt to demythologize Catholic beliefs. What is important to him is this world and this life. "...what we see and hear and touch is the only created reality there is.... There is no behind-the-seeing world; 'what you see is what you get.'" Given such a view, there is little wonder that the author sees no need for angels. BT966.2 C66 1996, Campion. Attacks/ New Testament/ Augustine, Saint Bishop of Hippo, 354-430/ Bernard of Clairvaux, (died c. 1124-1130)/ Thomas, Aquinas, Saint, 1225?-1274/ theology/ doctrine/ UofR.

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“Belief in angels is universal in the OT and NT. It is found in the oldest as well as the latest book of the Bible, and is reflected in every type of scripture literature. Angels are indeed regarded as inseparably bound up with each phase of God’s actual plan for the salvation of mankind.

“It is, moreover, not possible to dismiss this belief as conscious mythologizing or symbolizing of natural forces. The angels are given undeniable personal characteristics; and their

mission is frequently to individual person or peoples.... H. Francis Davis." If one were interested in just what Scriptures had to say about angels, this source would serve as an ideal starting point. Some of the bibliographic information it offers would also be useful. BR95 C3 v.1, Campanion. UofR/ philosophy/ theology/ doctrine/ history/ idea/ encyclopedia/ dictionary/ Scripture/ development/ liturgy/ Fathers of the Church/ Roman Catholic Church.

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"The IV Lateran Council speaks explicitly of the creation of the angels (DB, 428), which is therefore a truth of faith. Creation *ab aeterno* is excluded (IV Lat. Council and Vatican Council say *ab initio temporis*); it is not known precisely when the angels were created. Scripture and Tra-

dition speak of a boundless number. The angels are *pure spirits*; such, in fact, Holy Scripture calls them constantly, although a few Fathers have attributed some kind of corporal nature to them. As spirits the angels do not need a material place to exist, but may be present in a material place by way of action (St. Thomas)...." The article continues for another page in much the same factual style. BR95 P3, Campion. Dictionary/ terms/ definition/ UofR/ Scripture/ Latern Council, 4th/ doctrine/ teachings.

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cause of Bultmann, it moves to analyze possible sources in Judaism and how Christians dealt with these sources. The sources are the conception of glorified heroes, angels (pp. 310–314 and 324–327), Son of Man, Adam, and Sophia and Logos. His conclusion is that there is no basis in Judaism for understanding these concepts of a non-monotheistic faith nor is there any real basis in the understanding of early Christianity. It is thus a fundamental insight and assertion of Christianity that the Christian doctrine of the Trinity is but a restatement of Jewish monotheism. Religion Index 15, p. 14. Bultmann, Rudolf, 1884–/ Gnosticism/ theology/ intermediaries/ hierarchy/ Judaism/ theophanies/ Son of Man/ wisdom/ monotheism/ Christianity/ logos/ literature/ Apocrypha.

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The Recognizability and Criteriology of Natural & Supernatural Religion: An Introduction to the Sociology of Religion. Ostra Vetere: Tecnostampa Edizioni Press, 1984. 8890000740. "A Christian Apologetics." "Part II." Includes bibliographical references (pp. 79-80). BL60.E537 1984, Emory University. Religion/ sociology/ apologetics/ history/ 20th century/ sociology of religion/ supernatural/ Christianity.

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The Encyclopedia of Religion. 1987. Complete and unabridged ed. Vol. I. New York: London: Macmillan Pub. Collier Macmillan, 1993. 0028971353 (set). pp. 282-286. Includes bibliographical references and indexes. This is a rather long and interesting treatment of angels. On the whole, the author is primarily concerned

with emphasizing the influence of other religions on Judaism's and Christianity's conception of angels. One at times, almost gets the idea that for the author the Judaic and Christian conception are little more than these influences. The article is organized in terms of eight topics: (1) Origin and function of angels, (2) Judaism and Zoroastrianism, (3) Christianity, (4) Islam, (5) Angelic Hierarchies, (6) Characteristics of angels, (7) Iconography, and (8) Angels in the modern world. While this article is much too long to include, I will present a couple of paragraphs: "While the function of angels were clearly defined, their nature and relationship to God was, and still is, a matter of controversy.... Although it was agreed that angels were spiritual beings, opinion varied as to whether their bodies they assumed were material or simply gave the illusion of being so. Augustine believed they were material. Dionysius the Areopagite disagreed and asserted that angels were pure spirits, a view that prevailed in later Christianity and that was affirmed by Thomas Aquinas.... "The Copernican revolution undermined the Western tradition of belief in angels. The tripartite division of the universe no longer made sense in a cosmological scheme in which the earth was one planet among others revolving around the sun in a possible infinite universe. Since there was no longer an up or a down, or a perfect, unchanging heaven, the physical existence of heaven and hell was also questioned.

"But whereas the physical sciences undermined belief in the concrete reality of heaven, hell, angels, and devils, the psychological discoveries of the last two centuries have given these entities new plausibility as psychic phenomena. Sigmund Freud located the tripartite cosmos in the structure of the personality itself, with its division into superego, ego, and id. C. G. Jung postulated the existence of a collective unconscious and discussed mythology and religion in terms of the 'primordial images,' or 'archetypes,' in the collective unconscious, which every human being inherits. With the insights into psyche conflict provided by modern psychology, the image of angels and devils fighting over individual souls assumes new meaning and relevance.... Allison Coudert." BL31 E46 1987, Campion; BL31.E46 1993, Pennsylvania State University. Religion/ encyclopedia/ terms/ comparative studies/ history/ influences/ Judaism/ Christianity/ origin of angels/ function/ Zoroastrianism/ Islam/ hierarchy/ characteristics/ iconography/ modern world/ UofR/ Thomas, Aquinas,

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Watching Spirits. New York, New York: Scribner, 1851. BT966.E5. Watchers/ spirits/ inspirational/ religious.

1196. Elliger, Karl, and Wilhelm Rudolph, Editor.

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1202. Ellis, Oma.

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gels apart from the biblical witness. Even regarding their function there was a tendency to rationalize or to focus interest on the idea of the guardian angel. An inevitable reaction came in the age of the Enlightenment and liberal Protestantism when angels were either dismissed as fantastic, submitted to reinterpretation, or explained away as the relics of an original polytheism. "Some legitimate deductions may certainly be made from the biblical data. Though they come in human form, the angels are essentially non-corporeal. Present at creation, they are still creatures. They form an ordered unity, yet their plurality entails the existence of individuals within the totality, with a possible gradation in function. As compared with humans they have the advantage of being in God's immediate presence and serving as his direct messengers. They also guard the properties, if that is the meaning of I Cor. 11:10, and seem to play some role in or over the nations. But when men and women respond to God's saving work in Christ, they are raised above them, enjoy their ministry and will finally judge them for even angels are not faultless in God's eyes.... G. W. Bromiley." BR95 E87 1984, *Campion*. Dictionary/ UofR/ terms/ definition/ Old Testament/ New Testament/ Thomas, Aquinas, Saint, 1225?–1274/ Calvin, John, 1509–1564/ doctrine.

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Flensburg: Flensburg Hefte-Verlagsgesellschaft W. Weirauch, 1988. 392684115X. Bibliography. OCLC, May 25, 1994. Doctrine/ theology/ religious/ beliefs/ inspirational.

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"Dissertatio de Ministris Ecclesiae Angelis Qua ... Mauritio Friderico Engel ... Adprecantur Membra Collegii, Disputationibus Sacris Dicati." University of Dresden, 1733. Koechly, Ephraim Gotthelf & 7 others. The dissertation was printed for the University by Stanno Joan. Guil. Harpeteri. Diss. — Dresden (E.C. Koechly & 7 others, respondents). 00869nam 2200265 4500, Emory University; and OCLC. Dissertation/ messengers/ God/ human/ intermediaries/ role/ mission/ angelology.

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Karlsruhe: Evangelische Akademie Baden, 1990. Bibliography. OCLC, May 25, 1994. Demonology/ mythology/ interpretation.

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of Magic] William Howitt Howitt. London: H. G. Bohn, 1854. Translated by W. Howitt. In discussion of magic of the Middle Ages (132-133), the author surveys some good and evil Jewish spirits. Does not believe angels have as much to do with men as some people claim. States that there is no foundation in the Bible for the idea that everyone has a guardian angel. Describes the role of "angel" in Jewish tradition, e. g. the chief person in the synagogue was called the angel of the congregation and was required to have a beard, be born a Jew, and exceed all others in wisdom. In New Testament, an "angel" was also used to designate the head of a congregation (Revelations). Cites Biblical references to illustrate that evil angels are as numerous as good angels. BF1589/.E6 IMS 1-2, University of Toronto. Magic/ medieval/ Judaism/ good and evil/ guardian angels/ occult.

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Chants des Voûtes Cisterciennes les Anges et la Lumière = Chants from the Cistercian Vaults: Angels and Light. Ensemble Venance Fortunat and director. Anne-Marie Deschamps. Empreinte Digitale: Diffusion, Harmonia Mundi, 1990. L'Empreinte Digitale: ED 13006 (on container spine: 13006). Additional no. on container (Harmonia Mundi): HMCD 90. OCLC. Chants/ Gregorian/ songs/ music/ art.

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Uriel). "NT statements about the angels reflect late Jewish views of these beings but on the whole are more sober. Christ standing at the right hand of God is exalted above the angels; the Church proclaims God's plan of salvation even to the angels. Consequently they are seen in the service of Christ and his disciples; they act as messengers to men on behalf of God's salvic will and are to surround Christ at the Last Judgment.

"*Tradition.* The Fathers defend the created nature of angels against Greek and Jewish apocalyptic notions: they do not (as in various forms of Gnosis) take part in the creation of the world, but are nevertheless more powerful than man. The purely spiritual nature of the angels becomes a thesis of angelology (Thomas Aquinas) only on the occasion of a definition of the Fourth Lateran Council which presupposes the existence of angels. Finally, a recent declaration of the magisterium (Humani generis) takes to task those who question the personal character of angels or the essential difference between spirit and matter.

"*Teaching of Systematic Theology.* The theological doctrine of the angels must begin with the fact that the original source of doctrine about the angels is not the revelation of God himself, either in OT or NT; that in this revelation the angels are merely taken for granted and their existence experienced, as created, personal, structural principles within the harmony of the cosmic order. Nevertheless, references to angels in revelation have the important function of purifying conceptions of the angels derived from elsewhere and of confirming what remains as human experience legitimately handed down by tradition. The mention of angels serves to shed light on more comprehensive truths of greater religious importance: God's dominion over all things, and the hazards of the human situation. Revelation is not interested in the details (the names, number, rank of the angels and so forth). Consequently a theological angelology is integrated into the one event on which everything in human existence depends, namely God's entrance into creation in Christ. It prevents man from foreshortening the dimensions of his environment; he stands in the midst of a wider than human society of salvation and damnation. It is only from this point that the very first determination of the nature of the angels should be made: they are part of the world on the basis of their very being, they are naturally united with man in both actuality and history, and have one supernatural saving history with him which has its first exemplar and final goal in Christ. But since theological anthropology and Christology

are essentially connected, angelology must be considered an intrinsic element of Christology. By nature the angels are the personal environment, the entourage of the uttered and ex-nanated Word of the Father, who is the single Person the Word uttered and the Word heard. The difference between angels and men should be conceived as a 'specific modification' of that (generic) nature common to both angels and men, which itself attains its supreme, gracious fulfillment in the Word of God. It is from this point of view that we should understand the grace of the angels as the grace of Christ, Christ as the head of the angels, the original unity of the world and of saving history with angels and men in their mutual super-ordination and sub-ordination, and the change which the function of the angels undergoes in saving history." BR95 R3, Campion. Dictionary/ theology/ terms/ definition/ UofR/ Bible/ teachings/ traditions/ angelology.

1223. Eschenbach, Johann Christian.

Programma Quo Festum Angelorum Pie Celebrandum: Pro Officio Ratione C.o.o.b. Indicit Insimulque Quaestionem an Angelorum Realitas Ex Principiis Rationis Pateat. Rostock: s.n., 1756. 30680905, Emory University. Philosophy/ angelology/ arguments/ nature/ doctrine.

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Religionsphilosophie. Tübingen: H. Laupp, 1818–1824. Contents: 1. T. Rationalismus — 2. T. Mystizismus — 3. T. Supernaturalismus, oder, Die Lehre von der Offenbarung des A. und N. Testaments. BL51.E83 1818, Emory University. Religion/ philosophy/ rationalism/ mysticism/ supernatural/ philosophy of religion.

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Questiones Disputandae de Angelis. Romae: H. Corbelletti, 1659. OCLC. Theology/ angelology/ arguments/ nature.

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"Angels and Demons: Acts of the Conference Held at Leige and Louvain, La Neuve, November 26–26, 1987 (French)." *Revue Théologique de Louvain* 20.3 (1989): 363–66. OCLC. Demons/ demonology/ doctrine/ theology/ fall/ sin.

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Eusebius, Bishop of Caesarea, on the Theophania or Divine Manifestation of Our Lord and Saviour Jesus Christ Microform / Translated into English, with Notes, from an Ancient Syriac Version of the Greek Original Now Lost, to Which Is Prefixed a Vindication of the Orthodoxy and Prophetical Views of That Distinguished Writer ... by Samuel Lee. Editor Samuel Lee. Cambridge: University Press, 1843. 0524051437 (microfiche). Microfiche. Evanston: American Theological Library Association, 1992. 2 microfiche. High reduction. Silver based film. (ATLA monograph preservation program; ATLA fiche 1990–1399). BT201 (ATLA 1990 1399), Duke University; and G. Davidson's *A Dictionary of Angels*, p. 370. Theophanies/ God/ missions/ manifestations/ apparitions.

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Klostermann. 2. Aufl. durchgesehen von G. C. Hansen — Bd. 7. Die Chronik des Hieronymus, hrsg. von R. Helm. 2. Aufl — Bd. 8. Die Praeparatio Evangelica. T. 1. Einleitung, die Bücher I bis X. T. 2. Die Bücher XI bis XV, Register — Bd. 9. Der Jasajakommentar, hrsg. von J. Ziegler. BR60.G7 E872, Pennsylvania State University. Christianity/ literature/ Greek/ 260–340/ beliefs/ doctrine/ teachings.

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tain kind of angel. Index 1984, p. 309. Philosophy/ movement/ time/ free will/ Duns Scotus, John, c1266–1308/ metaphysics/ possibility.

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réduction-à la corporeité cette fois-devient nécessaire. Sans rearchiver ici le vieux débat de la "chair des anges," la corporeité angélique rend ainsi possible pour aujourd'hui un nouveau type de phénoménalité du corps totalement et seulement orientée par ses modes d'apparition. Un monde commun de l'ange à l'homme cette fois-et non plus seulement de l'ange à l'ange-surgit alors. En vertu de leur "connaissance des singuliers" comme de leur "mouvement local" propre, les anges réalisent enfin de façon exemplaire le "transfert aperceptif" de l'ici et du là-bas-pourtant seulement toujours fictif chez Husserl et néanmoins condition de toute véritable altérité. BX802 L38; and Phil. Index, 1996, p. 613. Phenomenology/ Husserl, Edmund, 1859–1938/ Thomism/ Thomas, Aquinas, Saint, 1225?–1274/ "Summa Theologica"/ epistemology/ individuation/ knowledge/ history/ corporeality/ experiences.

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Gloria: Dies Ist Ihr Motiv und das Sind Ihre Motive, die Heilige Familie und die Familie der Heiligen und Engel = Ese Es Cu Motivo y Esos Son Sus Motivos, la Sagrada Familia y la Familia de Los Santo y Angeles.

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Buttrick, comp. *Great Themes of the Christian Faith*. Essay Index Reprint Series. Freeport, N.Y.: Books for Libraries Press, 1969. Contents: The quest for Jesus, by G. C. Morgan.—The cry of dereliction, by G. A. Buttrick.—Humility, by E. H. Hughes.—The belated preacher, by C. G. Chappell.—The kingdom of God, by E. F. Tittle.—Losing-finding, by J. I. Vance.—Talking peace and thinking war, by C. E. Jefferson.—Immortality, by J. A. W. Haas.—The practical value of religion, by W. P. Merrill.—Stewardship — a message for our day, by A. W. Beaven.—The recovery of Pentecost, by R. W. Sockman.—Death of Christ, by R. G. Lee.—The rider of the white horse, by E. H. Byington.—Where our greatest battles are fought, by J. H. Jowett.—"Guardians of the gleam — and the glow," by G. G. Atkins. BV4241.F4 1969, Pennsylvania State University. Sermons/ American/ guardian angels/ white horse/ Bible/ interpretation/ religious/ inspirational.

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Encyclopedia of Early Christianity. 2nd ed. Vol. I. New York: Garland Publishing, 1997. pp. 52–55. "Spiritual beings, subordinate to God and superior to humans, who serve as God's agents in various ways and who together constitute the society of heaven united in unending worship and adoration of God. In contrast, the fallen angels, rebels against God and deprived of their heavenly status, represent a counter-force of evil (often indistinguishable from, although rarely identified with, the demons), which is doomed

ultimately to defeat along with their head and leader, the devil. "The English 'angel' (and its cognates in other modern languages) derives from the Greek through the Latin *angelus*. The classical Greek term means 'messenger' and refers, first of all, to human messengers in human context (from Homer on); it was also applied, however, to those who bore messages from the gods and, in particular, to Hermes, the messenger of the gods. Only in the era of the Roman empire, and then chiefly in the Platonic philosophical tradition, did there emerge Greco-Roman references to angels as spiritual beings in something like the predominant Jewish or Christian sense. Even later Christian usage, however, retained the notion that 'angel' refers rather to an office than to the nature of the being who exercises the office ... William S. Babcock." The rest of this entry is a rather good scholarly presentation of the idea of angels as it develops in Judaism and then in Christianity. There are some interesting comparisons between angels in the two religions, and also some interesting points about the influences that led to the development of these ideas. It is important to realize that the treatment here is limited to the general area of Early Christianity. BR162.2 E53 1997, *Campion*. Encyclopedia/ UofR/ Christianity/ terms/ definition/ development/ Judaism/ doctrine.

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Signs and Symbols in Christian Art; With Illus. From Paintings of the Renaissance. New York: Oxford University Press, 1959. 123 pp.: illus., plates (part col.); 29 cm. Contains sections arranged alphabetically including one on Madonna and angels. N7830.F37 1959, Pennsylvania State University. Art/ symbolism/ signs/ Christianity/ painting/ Renaissance.

1286. Ferguson, Sinclair B., and David F. Wright, Editors.

New Dictionary of Theology. Downers Grove, Ill.: InterVarsity Press, 1988. pp. 20–21. "Angels. The term simply means 'messenger' without any overtones of visual splendour. Where God's messenger is in view, there may be present credentials of the divine glory and majesty, though this is not always the case. In general, the term 'Lord of hosts' points to the existence of angelic beings, and the expression 'holy ones' may often be read in this way too, particularly in the OT.

"That angels are regarded as part of creation is not in doubt, but Scripture accords to angelic beings a position of unusual authority over the

created and historical order, including responsibility for children, protection of God's people, involvement in international affairs and participation in the judgements of God.

"In keeping with such activity, a hierarchy of power may be detected among the angels,...."

"Schleiermacher and many others have proposed the question of the *need* for angels. Several answers have been offered. The first is that the glory and majesty of God are given concrete expression by sheer numbers and power in angelic worship. This is not because God needs any enhancement but so that man as worshipping creature, raised in Christ to the heavenly sphere may enjoy a new participation in the heavenly praise. The second answer is that angels function as bearers of strength and sustenance to human creatures, being themselves sinless and in certain respects free from the limitations of the human constitution. The third answer, more problematical, is that, by virtue of the infinite gap between creator and created humanity, the knowledge of God must always be *mediated* to mankind. The most obvious problem with this view is that the angels themselves are creatures, and, in any case, any hint of intermediate being has traditionally tended to erode the divine transcendence. This said, however, angels do indeed play a significant role in the mediation of revelation.

"Modern objections to a doctrine of angels, although often stemming from an irrational prejudice against anything mysterious, sometimes arise from the problem of fitting such beings into a world alleged to be explicable purely in terms of causes open to scientific examination. Some theologians would say angels *are* susceptible to this kind of investigation, but others refer the matter to the similar mystery of providence in general...." BR95 N38 1988, *Campion*. Dictionary/ theology/ terms/ definition/ UofR/ function.

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Dante. *Masters of World Literature*. New York: Macmillan, 1966. "Bibliographical notes": pp. [201]–208. Describes Dante's view of heaven that was influenced by the idea that the earth was still considered to be the center of the universe. States that Dante believed heavens moved by intelligences that were assimilated to angels, pagan gods, essences. Also believed that it was not until Christ and his Church that angels' function of moving heavenly bodies was understood. Author provides comprehensive diagram of Dante's plan of *Paradiso* summarizing nine orders of angels: three hierarchies made up of three orders. Includes Dante's interpretation of

this cosmology. PQ4335.F4 1966, University of Alberta. Philosophy/ Dante Alighieri, 1265–1321/ heaven/ intelligences/ hierarchy/ cosmology.

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1289. Ferm, Vergilius.

Ancient Religions; Originally Published as Forgotten Religions, Including Some Living Primitive Religions. New York: Philosophical Library, 1950. xv, 392 pp., 22 cm. Includes bibliography. UA BARD copy in the Bryan-Gruhn collection. BL 80 A53 1950, University of Alberta. Religion/ texts/ Scripture.

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Ministering Deliverance. Kirkwood, Mo.: Impact Books, 1993. 0892281081 (pbk.). BT981. F37 1993. Devil/ demonology/ spirits/ exorcism.

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The Blazon of Gentri: Deuided into Two Parts. The First Named The Glorie of Generositie. The Second, Lacies Nobilitie. Comprehending Discourses of Armes and of Gentry. Wherein Is Treated of the Beginning, Parts, and Degrees of Gentleness, Vvith Her Lawes: Of the Bearing, and Blazon of Cote-Armors: Of the Lawes of Armes, and of Combats / Compiled by Iohn Ferne Gentleman, for the Instruction of All Gentlemen Bearers of Armes, Whome and None Other This Worke Concerneth. [Band]. London: Printed by Iohn VVindet, for Andrew Maunsell, 1586. 14, 341, 130 pp.: ill. (coats of arms); 20 cm. "The second part intituled, Lacies Nobilitie" has separate paging. Pollard, A. W. Short-title cat. of books printed in England, Scotland and Ireland ... calls this "anr. issue, with imprint, J. Windet f. A. Maunwell, 1586." Reduction ratio varies. Microform. Chicago, Library Resources, 1970. 1 microfiche; 8 x 13 cm. (The Microbook library of English literature). CR19.F4 (Micro 3 LEL 10310), Pennsylvania State University. Symbolism/ history/ war/ human/ affairs/ influences.

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The Absurdity & Falseness of Thomas Trion's Doctrine Manifested in Forbidding to Eat Flesh, Contrary to the Command of God, the Example of Angels, Christ Jesus, and the Holy Apostles: And Proved to Be Doctrine of Devils, by the Testimony of Holy Scriptures ... University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, MI 48106. London: Printed for Tho. Hawkins ..., 1685. Preface signed: John Field, Junior. [6], 28, [2] pp. Preface signed: John Field, Junior. Advertisement: pp. [1]–[2] at end. Reproduction of original in the Bodleian Library. Wing F859 Microfilm. Ann Arbor, Mich.: University Microfilms International, 1985. 1 microfilm reel; 35 mm. (Early English books, 1641–1700; 1669:31) s 1985 miu n English. CL0037000061 University Microfilms International, MELVYL — University of California. Tryon, Thomas, 1634–1703/ vegetarianism/ religious/ Christianity.

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Angels and Ministers of Grace. London: Longmans, 1971. Author calls this an ethno-psychiatrist's contribution to Biblical criticism. Difficult to see traces of her dual disciplines in this work. Reaches conclusions regarding the nature of angels and their societies which she has done by collecting many Biblical narratives. Author worked in West Africa as an ethnographer and there, re-read the Bible in light of her African experience. Interprets God as a landowner and angels as land agents. Also views angels as men of God, and examines Old Testament angels one by one. Considers captivity angels of Assyrians, Babylonians, Persians and those in the New Testament. BS1199.A5 F5 1972. Psychology/ psychiatry/ Bible/ New Testament/ nature/ West Africa/ Assyria/ Babylonian/ Persian.

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“In the Old Testament, angels are called ‘messengers,’ ‘men,’ ‘powers,’ ‘princes,’ ‘sons of God,’ and the ‘heavenly host.’ They either have no body or one that is only apparent. They come as God’s messengers to aid or punish, are assigned to individual persons or nations, and often have a name (Michael, Gabriel, Raphael, Uriel). New Testament statements about angels reflect Jewish views of these beings. Angels, for example, announce Christ’s birth (Luke 2) and resurrection (Matt. 28).

“Ancient and medieval peoples widely accepted the influence of good spirits, or angels, and evil spirits, or fallen angels [see demon; Satan]. During the Middle Ages, theologians developed a hierarchy of angels. They were classified in the following nine kinds (beginning with the lowest): angels, archangels, principalities, powers, virtues, dominations, thrones, cherubim, and seraphim. Angels are a popular subject in folklore, literature and art. Anthony J. Saldarini.” AE 5, A23, Educ/Fa Reference. UofR/ encyclopedia/ terms/ definition/ history/ Christianity/ Islam/ Judaism/ Zoroastrianism/ Old Testament/ New Testament.

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1340. Forgasses de La Bastie, Jean Joseph.

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Wrote introduction Margery Silver. New Hyde Park, N. Y.: University Books, 1964. BL/31/F7/ 1964 VUER 1 1-3, University of Toronto. Dictionary/ terms/ doctrine/ comparative studies/ religion/ history.

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“Crosses and Angels from Fourteenth-Century China.” *International Review of Mission* 44 (1955): 170–74. Interesting article about grave-stones bearing crosses found in the province of Fukien in China in 1945 after the war with Japan. Several have a motif unknown in China: a cross between two angels. Angels were of the “winged Victory” type of Graeco-Roman art. Claims that Muslims as well as Christian borrowed “winged Victory” to represent angels. Also noted are Persian details in angel garments and Mongoloid facial features. Author’s interest is in knowledge of Christianity under Yuan dynasty. Explores its historical evidence of existence through information on relics. Koske, p. 11; RI1 #564. Inscriptions/ Chinese/ cross/ art/ 14th century/ Oriental.

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The Discerning Christian: How the Believer Detects Truth from Error in the Midst of Today’s Religious Confusion. Harrisburg, Pa.: Christian Publications, 1981. 0875093124 (pbk.). BV4509.5. F64 1981. Discernment/ spirits/ spiritual life/ Missionary Alliance.

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“Demons and Spirits.” *Hastings Encyclopedia* 4 (1907?): 584–90. Schneweis’ *Angels and Demons According to Lactantius*, p. xviii. Demons/ doctrine/ encyclopedia/ history/ comparative studies.

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1355. Fox, Matthew.

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1356. Fox, Robert J.

Opus Sanctorum Angelorum: Work of the Holy Angels. Washington, New Jersey: AMI Press, 1983. 0-911988-49-1. This is an introduction to the organization “Opus Sanctorum Angelorum.” It tells how and the way it was founded, what its goals are, and who supports this organization. Of course, central to all this is an explanation of what angels are and the part that they play in our faith. OCLC. Religious/ inspirational/ ministry/ mission.

1357. France, Anatole.

La Révolte des Ange [English] [The Revolt of the Angels]. 1914. Translator Wilfred Jackson. Xanadu Library. New York: Crown Publishers, 1962. Reprint ed. 1962 (cf. CBI) from plates of 1914 ed. published by Dodd, Mead. Not theoretical, but interesting example of symbolic use of the angel to express new values of the age of science and the inseparability of good and evil. Guardian angels abandon heaven because existence there is too difficult under the despotism of an archaic God. In the angels’ plan to attack heaven, they decide that Satan should be their leader. Satan has retired to the banks of the Ganges. The angels are both spiritual and

devilish and are used to express author's revolt against bigotry and the archaic establishment. PQ2254.R613 1914b, Pennsylvania State University. Fall/ symbolism/ science/ guardian angels/ good and evil/ demons.

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Anglar, Dom Finns: En Studie i Senmedeltidens, Luthers Och Den Lutherska Ortodoxiens Predikan Om Anglarna. Uppsala: Pro Veritate, 1976. Andover-Harv. Theol: Pamph. v.1023. Lutheran Church/ doctrine/ Luther, Martin, 1483–1546/ teachings.

1361. Frank, Suso.

Angelikos Bios. Begriffsanalytische und Begriffsgeschichtliche Untersuchung zum "Engelgleichen Leben" Im Frühen Mönchtum. Beiträge zur Geschichte des Alten Mönchtums und des Benediktinerordens. Heft 26. Munster, Westf.: Aschendorffsche Verlagsbuchhandlung, 1964. LC 12288. Veröffentlichungen des Abt-Herwegen Instituts Maria Laach. BX2435 F7 ROBA 1, University of Toronto. Monasticism/ religion/ history/ spiritual life/ church, early/ orders.

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Heaven and the Angels. New York: People's Christian Bulletin, 1962. Cover title: The sleepless guardianship, the power that protects — Heaven, Where is it? What is it? delivered, 1917. OCLC. Bible/ heaven/ Old Testament/ New Testament/ religious/ inspirational.

1363. Frankenstein, Alferd Victor.

Angels Over the Altar: Christian Folk Art in Hawaii and the South Seas. Honolulu: University of Hawaii Press, 1961. See in particular pp. 34–37 viii, 101 pp. illus. (part col.) plates (part col.) ports. 28 cm. Bibliographical references included in "Notes" (pp. 42–43). Difficult to determine author's criteria for folk art: art done by priests in remote places such as the island of Honaunui for the church in that region. Discussion of paintings is not very analytical but does note such aspects as to the function of angels in Madonna scenes, and those painted in a church called Star of the Sea that look like figureheads carved for ships. Included are some very beautiful, unusual examples of angel paintings. An example is "Angels Over the Altar" done by a priest from Brittany. It is of a choir of twelve angels placed above an altar, and they all look like Marcel Marceau. Looks like an attempt to make the Church more acceptable to indigenous people. Interesting, although not about Hawaiian Christian folk art, but rather imported Christian artists. N7410.F7, Sonoma State University. Art/ missions/ Hawaii/ folk art/ Oceania/ Christianity/ symbolism/ painting/ murals.

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Before Philosophy, the Intellectual Adventure of Ancient Man: An Essay on Speculative Thought in the Ancient Near East. Baltimore, Md.: Penguin Books, 1961. 275 pp.; 19 cm. Pelican books, A198. Originally published under title: The intellectual adventure of ancient man. "Published in Pelican Books ... 1949." Contents: Introduction: Myth and reality, by H. and H.A. Frankfort.— Egypt: The nature of the universe. The function of the state. The values of life. By J.A. Wilson.— Mesopotamia: The cosmos of the state. The function of the state. The good life. By T. Jacobsen.— Conclusion: The emancipation of thought from myth, by H. and H.A. Frankfort. 291 F853i 1949, Pennsylvania State University. Philosophy/ myth/ knowledge/ truth/ reality/ religion.

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Folk-Lore in the Old Testament: Studies in Comparative Religion, Legend and Law. Abridged ed. New York: Macmillan company, 1923. xxx, 476 pp.; 23 cm. BS625.F7 1923, Pennsylvania State University. Bible/ folklore/ religion/ Judaism/ customs/ practices/ myth/ mythology/ philosophy.

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"Angels and Demons." *The New Encyclopaedia Britannica*. 15th ed. Chicago: Encyclopaedia Britannica, 1979. 30 v.: ill. (some col.); 29 cm. 0852293399. The micropaedia and macropaedia are numbered v. 1–10 and v. 1–19, respectively. Includes bibliographies and index. Contents: Propaedia: outline of knowledge and guide to the Britannica. 1. v. — Micropaedia: ready reference and index. 10 v. — Macropaedia: knowledge in depth. 19 v. Angels discussed within context of the history of religions. Surveys their significance in beliefs of Zoroastrianism, Islam, Judaism, and Christianity, their natures and role as celestial beings. Notes changes after sixteenth century discoveries of Copernicus that the earth was not the center of the universe. Describes the influence of psychology on angelology in the nineteenth, twentieth centuries, and the relationship of the tripartite structure of personality (id, ego, superego) to angel beliefs. Observes that religious traditions which view the cosmos in dualistic terms believe that a knowledge of angels is essential to entry into the spiritual world. Claims that Hinduism, Buddhism, Jainism have beliefs in demons rather than angels: an idea which deserves further elaboration. Raises some very interesting points without always providing sufficient information for further investigation. AE5.E363 1979, Pennsylvania State University. Zoroastrianism/ Islam/ Judaism/ Christianity/ history/ psychology/ encyclopedia/ dictionary/ definition/ terms.

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serious illnesses, addictions, bad relationships — and develop a sense of personal empowerment. In addition, it also provides information on forming angelic healing groups. Interweaving historical lessons with moving first-person stories, this engaging companion to *Touched by Angels* reveals how angelic resources can be used to heal our lives. Freeman's inspirational volume offers guidance and hope as it shows how angels are helping thousands. BL477.F73 1994. Healing/ religious/ inspirational/ New Age Movement.

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Errores Philosophorum. Editor Josef Koch. Milwaukee, Wis.: Marquette University Press, 1944. Translation by J. Riedl. BQ/6515/.A5E7/K7 IMS, University of Toronto. Philosophy/ metaphysics/ ontology/ disputes/ form/ matter/ being/ substance.

1492. ____.

Theoremata de Esse et Essentia [English Theorems on Existence and Essence]. Translator Michael V. Murray. Mediaeval Philosophical Texts in Translation no. 7. Milwaukee: Marquette University Press, 1952. Bibliography: pp. 22-23. Bibliographical footnotes. B765.C63 T53, Pennsylvania State University. Ontology/ metaphysics/ being/ substance/ form/ matter/ essence/ separate substances.

1493. Gilkey, Langdon Brown.

Maker of Heaven and Earth: A Study of the

Christian Doctrine of Creation. Christian Faith Series. Garden City, N.Y.: Doubleday, 1959. Includes bibliographical references and index. BT695 G5, University of Alberta. Creation/ God/ heaven/ earth/ spirits/ order of reality/ relation/ theology/ doctrine.

1494. _____.

Naming the Whirlwind: The Renewal of God Language. New York: Bobbs-Merrill Co., 1969. x, 483 pp.; 22 cm. Bibliographical footnotes. BL 65 L2 G5 1969 AEKC, University of Alberta. Language/ naming/ creation/ theology/ doctrine.

1495. _____.

Religion and the Scientific Future: Reflections on Myth, Science, and Theology. The Deems Lectures, 1967. New York: Harper & Row, 1970. Includes bibliographical references. BL240.2.G54 1970, University of Alberta. Religion/ science/ theology/ language/ myth/ symbolism.

1496. Gill, John.

The Doctrine of the Cherubim; Opened and Explained in a Sermon Preached at the Ordination of the Reverend Mr. John Davis, at Waltham-Abbey, August 15, 1764. 2d. ed. London: G. Keith, 1764. BV 4285 G47 D63 1764. Sermons/ English/ 18th century/ ordination/ inspirational/ religious.

1497. Gillon, L. B.

"L'Esprit, 'Partie' de l'Univers: Autour d'un Texte de Richard Fischacre." *San Tommaso*. Editors C. Giacon, et al. 1975. 210-22 RI1 #470. Fishacre, Richard/ spirit/ human/ theology/ cosmology.

1498. Gilmore, G. Don.

Angels, Angels, Everywhere. New York: Pilgrim Press, 1981. 0-8298-0479-X. Bibliography. Reviewed by L. W. Gardai in Newsletter Augsburg Publishing House, v496, March-April 1982. BL477 G54. Inspirational/ religious/ beliefs/ customs.

1499. Gilmore, John.

Probing Heaven: Key Questions on the Hereafter. Grand Rapids, Mich.: Baker Book House, 1989. 0801038332. Includes bibliographical references (pp. 395-436). "Selected bibliography": 447-448. BT846.2.G55 1989, Library of Congress. Heaven/ Christianity/ after-life/ life/ inspirational/ religious.

1500. Gilson, Etienne.

"Angels." *The Christian Philosophy of St. Thomas Aquinas.* Translator L. K. Shook. New York: Random House, 1956. 160-73. x, 502 pp. 24 cm. This is a commentary on Aquinas' conception of angels, a rather good one, which shows how Aquinas transforms Greek philosophy in order to make it compatible with Christianity. He develops his (Gilson's) thesis on the significance of "esse" in Aquinas very clearly in developing the nature of angels. Interesting development of the history of the idea "angel" from three sources: astronomy, metaphysics, and religion. B765, T54 G52, Main. Thomas, Aquinas, Saint, 1225?-1274/ philosophy/ theology/ history/ metaphysics/ UofR.

1501. _____.

Christian Philosophy of Saint Augustine. New York: Random House, 1960. B995 Z7 G53, Campion and Main. Augustine, Saint Bishop of Hippo, 354-430/ hierarchy/ philosophy/ medieval/ commentary/ spirits/ UofR/

1502. _____.

Elements of Christian Philosophy. New York: Doubleday & Co., 1960. There is no section on angels but there is a discussion in relation to the human soul, pp. 204-227. B766 T54 G47, Campion and Main. Philosophy/ Thomas, Aquinas, Saint, 1225?-1274/ metaphysics/ form/ matter/ existence/ essence/ UofR.

1503. _____.

God and Philosophy. New Haven, 1941. BL200 G5, Campion and BT 101 G48, Main and Luther. Philosophy/ Thomas, Aquinas, Saint, 1225?-1274/ God/ knowledge/ proof/ UofR.

1504. _____.

History of Christian Philosophy in the Middle Ages. New York, 1955. B721 G53, Campion, Main, and Education. Philosophy/ history/ doctrine/ medieval/ being/ form/ matter/ essence/ existence/ UofR.

1505. _____.

The Mystical Theology of St. Bernard. New York, 1938. BX4700 B6 G53e 1940, Campion. Philosophy/ Bernard of Clairvaux, (died c. 1124-1130)/ UofR/ mysticism/ Abelard, Peter, 1079-1142/ William of Saint-Thierry/ history/ courtly love/ medieval/ 600-1500.

1506. _____.

La Philosophie au Moyen Âge, des Origines Patristiques à la Fin du XIVe Siècle. Paris: Payot, 1944. B721 G5 1962, Main. Philosophy/ history/ medieval/ Fathers of the Church/ influences/ interpretation/ UofR.

1507. _____.

The Philosophy of St. Bonaventura. Translators Dom Illyd Trethowan and Sheed Frank J. Paterson, N. J.: St. Anthony Guild Press, 1965. See Chapter VIII, "Angels," pp. 215–244. B765 B74 G52 1965, Campion. Philosophy/ Bonaventura, Saint, 1217–1274/ history/ doctrine/ arguments/ UofR.

1508. _____.

The Spirit of Mediaeval Philosophy. New York, 1936. B721 G5, Campion and B721 G433 1936, Main and Luther. Philosophy/ medieval/ UofR/ religion/ scholasticism/ God/ being/ form/ matter/ existence/ essence.

1509. _____.

Le Thomisme: Introduction à la Philosophie de Saint Thomas. Paris: J. Vrin, 1965. See second part, chapter II, "Les Angels." This is a very good and clear exposition of the position of Aquinas by one of the better known authorities in the field. It is a good mixture of depth and ease of reading. B765 T54 G55 1965, Main. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ commentary/ being/ existence/ essence/ substance/ form/ matter/ separate substances/ UofR.

1510. Gindele, Corbinian.

"Gerichtsel und Gerichtsreden der Visio Pauli in der Magister-und Benediktsregel und Bei Caesarius." *Regulae Benedicti Studia.* Editor B. Jaspert. Vol. 3/4. 1975. 15–34. RI1 #466. Caesarius of Heisterbach, 13th century/ last judgment/ after-life/ theology/ "Apocalypse of Paul"/ "Regula Magistri."

1511. Ginzberg, Louis.

The Legends of the Jews. Philadelphia: The Jewish Publication Society of America, 1992. 0827604041. xxxix, 646 pp.; 23 cm. "A shorter version of The legends of the Jews." Contains a bibliography. Author has gathered from original sources all Jewish legends. Not theory but accounts of stories with angels make convenient references for angel study. Subject of angels listed in table of contents. BM/530/G512/1992 KNOX,

University of Toronto. Legends/ Jewish/ Judaism/ myth/ mythology/ interpretation.

1512. Giordano, da Plisa.

Prediche Sulla Genesi Recitate in Firenze Nel M.CCC.IV Dal Beato F. Giordano da Rivalto Dell'Ordine Dei Predicatori, Ora per la Prima Volta Pvbbligate. Firenze: Magheri, 1890. OCLC. Sermons/ Roman Catholic Church/ Italian/ inspirational/ religious.

1513. Giovetti, Paola.

Angeli: Esseri di Luce Messaggeri Celesti Custodi Dell'Uomo. Roma: Mediterranee, 1989. Includes bibliographical references (pp. [157]–158). BL477.G56 1989, Library of Congress. Messengers/ light/ cosmology/ guardian angels/ inspirational.

1514. _____.

Angels: The Role of Celestial Guardians and Beings of Light. York Beach, ME: S. Weiser, 1993. 0877287791. Translated by Toby McCormik from *Angeli*. BL477.G5613, Library of Congress. Cosmology/ guardian angels/ light/ messengers/ inspirational.

1515. Girard, Marc.

"Le Semblant de Fils d'Homme de Daniel 7, un Personnage du Monde d'En Haut: Approche Structurale." *Science et Esprit* 35 (1983): 265–96. RI1 #224. Bible/ Daniel/ criticism/ Son of Man/ visions/ saints/ Apocalyptic literature/ cosmology.

1516. Gisbert, Teresa 1926, et al.

Bolivian Masterpieces: Colonial Painting / Teresa Gisbert ... [et al.]. 1st ed. La Paz, Bolivia: Secretariat of Culture, 1994. Essays summarized in Spanish. ND1432.B52 B64 1994. Painting/ Bolivian/ exhibitions/ colonial/ Christianity/ art/ symbolism/ modern.

1517. Gittelsohn, Roland Bertram.

Little Lower Than the Angels. New York: Union of American Hebrew Congregations, 1955. 334 pp., [16] pp. of plates: ill.; 24 cm. OCLC. Judaism/ religion/ philosophy/ human/ hierarchy.

1518. Giudici, Maria-Pia.

The Angels: Spiritual and Exegetical Notes. New York: Alba House, 1993. 0-8189-0636-7. xiv, 151 pp.; 21 cm. BT966.2G5813, 1993, Campion.

Roman Catholic Church/ doctrine/ spiritual/ UofR/ inspirational/ religious.

1519. _____.

Qui Sont les Anges. Paris: Nouvelle Cite, 1985. Bibliography. BT966.2 G58. Roman Catholic Church/ doctrine/ spiritual/ inspirational/ religious.

1520. Givens, Nick K.

Echoes from Hell, or, Light After Darkness Rome Howls While Angels Shout Victory from the Battlements of Heaven: The Protestant World Stands Amazed ... St. Louis, Mo.: Columbia Book Concern, 1904. 0837085098 (microfiche). Microfiche. Chicago: American Theological Library Association, 1986. 1 microfiche; 11 x 15 cm. High reduction. Silver based film. (ATLA monograph preservation program; ATLA fiche 1986-2509) English. SP121199008241LAT19862509B, MELVYL—University of California. Roman Catholic Church/ soldiers/ Philippines/ biography/ theology/ controversial literature.

1521. Glanvill, Joseph.

Saducismus Triumphatus, or, Full and Plain Evidence Concerning Witches and Apparitions in Two Parts: The First Treating of Their Possibility, the Second of Their Real Existence. With a Letter of Dr. Henry More on the Same Subject and an Authentick but Wonderful Story of Certain Swedish Witches Done into English by Anth. Horneck. University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, MI 48106. London: Printed for J. Collins and S. Lownds, 1681. Reproduction of original in the British Library. Wing G822. Microfilm. Ann Arbor, Mich.: University Microfilms International, 1982. 1 microfilm reel; 35 mm. (Early English books, 1641-1700; 1285:11) s 1982 miu n Contents: Pt. 1. ... Philosophical considerations ...—An appendage ... concerning possibility of apparitions and witchcraft ...—Pt. 2. ... Proving ... the real existence of apparitions and witches—... An addition of some ... stories of apparitions and witchcraft / by Henry More ...—A whip for the droll, fiddler to the atheist ... sent ... in a letter to ... Dr Henry More—An account of what happn'd in the Kingdom of Sweden ... in relation to ... witches ... / translated out of High-Dutch ... by Anthony Horneck. BF1565.G522, Michigan State University. Witchcraft/ apparitions/ philosophy/ encounters/ spirits/ arguments/ experiences/ evidence.

1522. Glassman, Eugene H.

"Theological Stumbling-Blocks in Christian/Muslim Communication and Their Implications for Bible Translators." *Bulletin of the Christian Institute of Islamic Studies* 4.4 (1981): 167-207. Religion Index 16, p. 19. Christianity/ Islam/ Scripture/ sin/ predestination.

1523. Glasson, Thomas Francis.

Greek Influence in Jewish Eschatology: With Special Reference to the Apocalypses and Pseudepigraphs. London: Society for Promoting Christian Knowledge, 1961. Includes bibliographical references and indexes. Show that much of the imagery in Judaism's eschatology can be found in Greek legends. BT/821/G47 WYLL, University of Toronto. Judaism/ Greek/ eschatology/ symbolism/ history/ doctrine/ philosophy.

1524. _____.

His Appearing and His Kingdom: The Christian Hope in the Light of Its History. London: Epworth Press, 1953. Includes index. BT821.2 G53, University of Alberta. Eschatology/ history/ doctrine/ Christianity/ influences.

1525. Glavich, Kathleen.

"Friends in High Places." *Religion Teacher's Journal* 26 (1992): 14-15. 0034-401X. R11. Messengers/ education/ teachings/ religious.

1526. Glazier, Michael, and Monika K. Hellwig, Editors.

The Modern Catholic Encyclopedia. Collegeville, Minnesota: The Liturgical Press, 1994. pp. 22-28. "Angels: The word 'angel' is derived from the Greek word ἄγγελος which is in turn a translation of the Hebrew word *mal'akh*, which means messenger. In the Hebrew understanding, one was an angel because of one's function rather than one's being. In the Bible, for example, it is sometimes unclear whether a *mal'akh* is a human or superhuman being: both could deliver messages of God. "In English, 'angel' has come to signify only supernatural beings, beings who mediate between God and humans. Angels praise God, reveal God's will to mortals, and act on behalf of God. Such beings are present in a variety of religious traditions, including Zoroastrianism and Islam..." In the remainder of this article, the author summarizes the role of angels in Judaism, Early Christianity of the New Testaments, and then proceeds to develop a short historical analysis of the development of the idea

of angels. The end of the article considers the place of angels within Catholicism. One interesting point is made in the following quote: "However, Catholics have differed among themselves concerning exactly what a belief in angels entails. Some have maintained that the doctrine of created, good, personal spiritual beings is a strictly binding truth of faith that has been revealed by God. Others, such as Jesuit theologian Karl Rahner, maintain that the word 'revelation' most properly refers only to God: that is, that what is revealed in revelation is always and only God. Since angels are creaturely, says Rahner, their existence 'cannot be understood as more than a content of revelation of a secondary and derived character'... Theresa Sanders." BX841 M63 1994, Campion. Encyclopedia/ UofR/ Roman Catholic Church/ terms/ definition/ Judaism/ Christianity, Early/ New Testament/ history/ development.

1527. Glenn, Paul J.

A Tour of the Summa. St. Louis, Mo.: B. Herder Book Co., 1960. 466 pp. 24 cm. This book is an overview of the Summa providing brief summaries of each of the questions and answers. As a result, it provides a brief overview of what Aquinas has to say about angels in the Summa (pp. 44–56) and (pp. 88–114). While this is not, nor intended to be a detail treatment of Aquinas work, it works very well as a kind of "index" that will enable one to find all sorts of things in the work. BQ/6851/.G5 IMS, University of Toronto. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ commentary/ "Summa Theologica"/ angelology.

1528. "The Glories of the Holy Angels."

The Triumphs and Glories of the Catholic Church: The Catholic Christian Instructed in Defense of His Faith. New York: Thomas Kelly, 1895. A complete exposition of the Catholic doctrine, together with a full explanation of the Holy Sacrifice of the Mass, including: "The triumphs of the Church in every age," by Henry A. Brann; "The spread of the Gospel throughout the world, the Church in America," by John Gilmary Shea." Contents: v. 1. pt. 1. Discovery of America by Columbus — pt. 2. Practical directions to a Protestant before and after being received into the Catholic Church — pt. 3. Miscellaneous subjects — pt. 4. A Christian's rule of life — v. 2. pt. 1. Pope Leo XIII on the study of the Holy Scriptures for the promotion of

Catholic truth — pt. 2. The Catholic Christian instructed in defense of the Faith — pt. 3. The order and ceremonial of the most holy and adorable sacrifice of the Mass — pt. 4. The grounds of faith — v. 3. pt. 1. Encyclical letter of Pope Leo XIII to the rulers of the world — pt. 2. The glories of Jesus — pt. 3. Stations of the Cross — The Rosary of the Blessed Virgin Mary — pt. 4. A concise exposition of the tenets of the Catholic Church concerning the invocation of the Saints — A sketch of the life of St. Alphonsus Liguori — pt. 5. The glories of Mary, in a paraphrase of the Salve Regina — pt. 6. The glories of St. Joseph — pt. 7. The glories of the holy angels. OCLC. Roman Catholic Church/ doctrine/ beliefs/ teachings/ church/ faith.

1529. Glorieux, Palemon.

Around the Spirituality of the Angels. Dossier Scripturaire et Patristique. Tournai: Desclee, 1959. Monumenta Christiana selecta, v.3. Bibliography. BT966.2.G56, Duke University. History/ doctrine/ angelology/ philosophy/ spirits.

1530. Glover, Terrot Reaveley.

The Conflict of Religions in the Early Roman Empire. Oxford University. Mansfield College / Dale Memorial Lectures, 1907. London: Methuen & Co., 1909. "A large part of this book formed the course of Dale lectures delivered in Mansfield college, Oxford, in the spring of 1907." — Pref. Contents: Roman religion. — The Stoics. — Plutarch. — Jesus of Nazareth. — The followers of Jesus. — The conflict of Christian and Jew. — "Gods or atoms?" — Celsus. — Clement of Alexandria. — Tertullian. — Index. BR170.G6, Pennsylvania State University. Church/ history/ 30–600/ religion/ Rome/ influences/ conflict.

1531. _____.

"The Demon Environment of the Primitive Christians." *The Hibbert Journal* (1912): 153–68. R11. and Schneewis' *Angels and Demons According to Lactantius*, p. xviii. Demonology/ demons/ doctrine/ Christianity/ culture.

1532. _____.

Greek Byways. New York: Macmillan, 1932. 4 pp. L., 319 pp. 23 cm. Contents: The Greek on the sea. — Diet in history. — Metallurgy and democracy. — The wandering Greek. — The boy and the theorist. — Curiosities of natural history. — The manners of a gentleman. — The

antiquaries.— Foreign gods.— Strabo: the Greek in the world of Caesar.— The daemon environment.— The study of ancient history.— The vitality of Greece. DF 14 G56 G UG 2–3, University of Alberta. Demons/ Greek/ influences/ history/ culture/ demonology.

1533. Gobi, Jean, and Marie Anne Polo de Beaulieu.

De Spiritu Guidonis. Paris: Les Belles lettres, 1994. 2251339221. Translation of: *De spiritu Guidonis.* BT960.G6414 1994. Spirits/ supernatural/ guardian angels/ guidebooks/ doctrine/ beliefs.

1534. Goddard, David.

The Sacred Magic of the Angels. York Beach, Me.: S. Weiser, 1996. 0877288623 (alk. paper). BF1623.A53 G63 1996. Miscellanea/ magic/ beliefs/ culture.

1535. Goddard, John.

"The Angels of the Jews, of the Christians, and of the New Church." *New Church Review* 8 (1906): 501–11. Essay on different views of angels, contrasting opinions and "modern" views of angels which gives place to the rational conception of man as God's highest creature. Angels are "men who have risen from the ranks" in regard to their spiritual development. Qualifies views with Scriptural matter. Koske, p. 13. Antiquity/ Judaism/ Christianity/ conceptions/ beliefs/ ancient/ modern/ scripture.

1536. Goddard, John Howard.

"A Synthesis of the Bibliology, Theology Proper, Angelology, and Anthropology of John Nelson Darby." Dallas Theological Seminary, 1947. Thesis (Ph.D.) Dallas Theological Seminary. OCLC. Dissertation/ Darby, John Nelson, 1800–1882/ theology/ anthropology/ angelology.

1537. Godet, Frederick Louis.

Studies of Creation and Life. Boston: Congregational Publishing Society, 1882. BS651.G75. Creation/ Bible/ Old Testament/ science/ life.

1538. Godlewski, Włodzimierz.

"The Nubian Seraphim [Photos]." *Nubia et Oriens Christianus: Festschrift Für C. Detlef G. Müller zum 60. Geburtstag.* Editors Reinhard Stempel and Piotr O. Scholz. Bibliotheca Nubica; Bd. 1. Köln: Dinter, 1987. 367–71. xviii, 454 pp. 3924794081 English and German.

BR67 S368 1988. Art/ Seraphim/ Nubia/ antiquities/ inscriptions/ iconography/ Church, Early.

1539. Godolphin, Francis Richard Borroun, Editor.

Great Classic Myths. Modern Library of the World's Best Books. New York: Random House (The Modern Library), 1964. Bibliography: p. xxxi. PA3622.A2 G6, Pennsylvania State University. Classical/ texts/ myth/ mythology/ Greek/ interpretation.

1540. Godt, Irving.

"Ercole's Angel Concert (Early Instruments)." *Journal of Musicology* 7 (1989): 327–42. 0277-9267 Hum 1. Instruments/ music/ art/ decorations/ ornaments/ church.

1541. Godwin, Malcolm.

Angels: An Endangered Species. New York: Simon & Schuster, 1990. 0-671-70650-0. This book is really two volumes within one. The first attempts to present a "Treasure of Angelic Lore" by describing myths, lore, and claims about angels. This presentation attempts to be comprehensive and at the same time summary in fashion. It takes a rather open view towards all sources with the result that it presents no unified or consistent view of angels. In large part this rather paradoxical presentation is the result of taking everything at face value and not even attempting to distinguish different sources for the material. The second part of the book turns its attention towards examining "all possible" explanations of the nature and reality of angels as manifested in the first part of the book. Given special attention are two types of explanation, first of the origin of angels and then the present existence of angels or angel-substitutes. The author tends to lean toward certain very advance cultures and their contact with primitive man as the basis of the origin of concept of angels. (Suggests that these advanced cultures had airplanes!) As far as the current views persisting, he leans toward psychological explanation, Jung's archetypes for example. Also mixed into all this is a view that man is a lot more complex than we have traditionally thought and that angels, rather than being something outside of us, are really a part of what we are. He concludes with urging us to look within for the reality of angels. BL477 G63 1990, Campion. Philosophy/ comparative studies/ Jung, Carl Gustav, 1875–1961/ psychology/ UofR.

1542. _____.

Angels: Una Especie en Peligro de Extincio. Barcelona: Robin Book, 1991. 8479270217 Spanish translation of *Angels: An Endangered Species*. This book is really two volumes within one. The first attempts to present a "Treasure of Angelic Lore" by describing myths, lore, and claims about angels. This presentation attempts to be comprehensive and at the same time summary in fashion. It takes a rather open view towards all sources with the result that it presents no unified or consistent view of angels. In large part this rather paradoxical presentation is the result of taking everything at face value and not even attempting to distinguish different sources for the material. The second part of the book turns its attention towards examining "all possible" explanations of the nature and reality of angels as manifested in the first part of the book. Given special attention are two types of explanation, first of the origin of angels and then the present existence of angels or angel-substitutes. The author tends to lean toward certain very advance cultures and their contact with primitive man as the basis of the origin of concept of angels. (Suggests that these advanced cultures had airplanes!) As far as the current views persisting, he leans toward psychological explanation, Jung's archetypes for example. Also mixed into all this is a view that man is a lot more complex than we have traditionally thought and that angels, rather than being something outside of us, are really a part of what we are. He concludes with urging us to look within for the reality of angels. OCLC. Philosophy/ comparative studies/ Jung, Carl Gustav, 1875–1961/ psychology.

1543. Goeghegan, A. M.

"Violaine and Yse, The Good and Fallen Angels of Claudel." *Claudel Studies* 17.2 (1990): 20–30. Bibliography. OCLC. Violaine/ Yse/ Claudel, Paul, 1868–1955/ demons.

1544. Goethe, Johann Wolfgang von.

Faust: A Tragedy. Translator Walter Arndt. New York: Norton, 1976. PT2026 F2 A75, Main. Faust/ Goethe, Johann Wolfgang von, 1749–1832/ UofR/ fiction/ temptation/ sin/ Fall.

1545. Goheen, John.

The Problem of Matter and Form in the "De Ente et Essentia" of Thomas Aquinas. Cambridge, Mass.: Harvard University Press, 1924. 137 pp. 20 cm. Contents: Aquinas and the problem of

matter and form in the "Fons vitae."—Augustine and the problem of matter and form.—Aquinas answers Avicbron: the distinction between essence and existence.—Bibliography (pp. [123]–127). B765.T53 D418 G6, Ohio State University. Philosophy/ matter/ form/ being/ essence/ Thomas, Aquinas, Saint, 1225?–1274/ metaphysics/ problems/ interpretation/ "De ente et essentia"/ ontology/ Ibn Gabirol, ca. 1022–ca. 1070.

1546. Goldin, Judah.

"Not by Means of an Angel and Not by Means of a Messenger." *Religions in Antiquity*. Editor Erwin R. Goodenough and Jacob Neusner. 1968. 412–24 RI1 #526. Bible/ Midrash/ criticism/ Judaism.

1547. Goldman, Karen.

The Angel Book: A Handbook for Aspiring Angels. New York: Simon & Schuster, 1992. 0671796992. Ephemeral and uplifting, angels reflect our deepest and best selves and embody our highest ideals of love and goodwill. Written simply and serenely with pure wisdom and an unmistakable ring of truth, *The Angel Book* captures the essence of angels and helps us recognize and acknowledge who we are at our very best. (Simon & Schuster). BL477.G65; ISBN: 0671796992/6658-8665258-894735. Religious/ inspirational/ spiritual life/ handbooks.

1548. _____.

Angel Encounters: True Stories of Divine Intervention. New York: Simon & Schuster, 1995. 0684801841. A collection of true stories by people of all ages about their encounters with angels, *Angel Encounters* is about human and celestial rescues, miraculous feats, and acts of heroism and selfless behavior. BL477.G654 1995; ISBN: 0684801841/6658-8665258-894735. Case studies/ encounters/ experiences.

1549. _____.

Angel Voices: The Advanced Handbook for Aspiring Angels. New York: Simon & Schuster, 1993. 0671880799. This illuminating and delightful companion to the bestselling *The Angel Book* provides a more sophisticated, deeper look at our relationships with all the angels, while still maintaining the timeless and universal appeal of the first book. BL477.G67, Library of Congress; ISBN: 0671880799/6658-8665258-894735. Religious/ inspirational/ life/ Christianity.

1550. _____.

"How to Find Your Angels." *McCall's* 120.3 (1992): 106. 0024-8908. Ask yourself, "Who helps me grow? Makes me laugh? Brings out the best in me?" These may be your angels here on earth. OCLC. Religious/ inspirational/ popular/ beliefs.

1551. Goldsmith, Elizabeth Edwards.

Ancient Pagan Symbols. Detroit: Gale Research Co., 1976. 0810341409. Reprint of the ed. published by Putnam, New York. Includes index. BL600.G6 1976, Ohio State University. Antiquity/ symbolism/ mythology/ art/ myth/ ancient/ paganism.

1552. _____.

Sacred Symbols in Art. New York: G. P. Putnam's sons, 1912. xviii pp., 1 l., 296 pp. front., illus. 17 cm. See in particular: pp. 81-85. Concise treatment of three archangels who are venerated as saints in the Catholic Church: Michael as the angel of good counsel; Gabriel, as messenger who announces the birth of Christ; and Raphael as humanity's guardian angel. Discusses portrayal of these three in art, the most important being Michael who is represented as patron saint, prince of Church Militant and captain of host of heaven and conqueror of powers below. No theory. N7830.G62 1912. Art/ archangels/ Michael (Archangel)/ symbolism/ Gabriel (Archangel)/ Raphael (Archangel).

1553. Goldziher, Ignác.

Arab Irodalom Rövid Története. Translator and Editor József Somogyi. Hildesheim: G. Olms, 1966. Translation of *Az arab irodalom rövid története*. PJ7510.G6313, Pennsylvania State University. Arabic/ literature/ history/ criticism/ myth.

1554. _____.

Mythos Bei Den Hebräern und Seine Geschichtliche Entwicklung [English Mythology Among the Hebrews and Its Historical Development]. Translator Heymann Steinthal. New York: Cooper Square Publishers, 1967. "A Marandell book." Includes two essays by H. Steinthal. BM530.G6 1967, Indiana State University Consortium. Mythology/ Jewish/ Judaism/ history/ 70/ influences.

1555. _____.

"Neuplatonisch und Gnostische Elemente Im

Hadit." *Zeitschrift für Assyriologie* 22 (1909): 317-44. E. Waugh's "Jealous Angels," p. 58. Antiquity/ neo-Platonism/ Gnosticism/ philosophy/ history/ ancient/ influences.

1556. _____, and Bernard Lewis.

Vorlesungen Über den Islam [English Introduction to Islamic Theology and Law]. Translators Andras Hamori and Ruth Hamori. Modern Classics in Near Eastern Studies. Princeton, N.J.: Princeton University Press, 1981. 0691072574. Bibliography: pp. 269-295. BP161.G5713, Brown University. Islam/ doctrine/ theology/ beliefs/ myth.

1557. Golson, Wayne.

God's Created Beings. Schroom Lake, New York: Word of Life, 1971. OCLC 40. Bible/ devil.

1558. Gomez Marin, Manuel.

Devoto Ejercicio Que en Honor del Sto. Angel de Guarda: Debe Practicarse el Día dos de Cada Mes. Mexico: Luis Abadiano y Valdes, 1837. BX2165 G66 Spanish Non Circ, University of California. Guardian angels/ devotions/ Spanish/ spiritual exercises/ religious.

1559. Gonzaga, Luigi.

Meditazione Sopra Gli Angeli Santi: Divisa in Due Considerazioni. Roma: Puccinelli, 1795. CLS Sutro B G646, University of California. Inspirational/ religious/ meditations/ life.

1560. Gonzalo Rubio, Concepcion.

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1707. Hall, Brian P., and Benjamin Tonna.

God's Plans for Us: A Practical Strategy for Communal Discernment of Spirits. New York: Paulist Press, 1980. 0809123118 (pbk.). BV5083.H29. Discernment/ spirits/ Roman Catholic Church/ life/ practical/ advice.

1708. Hall, J. R.

"Angels ... and All the Holy Ones: The Dream of the Rood 153b-154." *American Notes & Queries* 24 (1986): 65-68. 0003-0171. A study of the question of angels in the Anglo-Saxon poem, "The Dream of the Rood." Hum 7; and see MacGregor's *Angels*, p.212. Literature/ heaven/ "Dream of the Rood"/ interpretation/ criticism.

1709. Hall, Lynn.

Dagmar Schultz and the Angel Edna. New York: Scribner's, 1989. Boy-crazy thirteen-year-old Dagmar finally locates potential romance in her quiet Iowa community, only to find herself the special project of an angel with very old-fashioned morals. PZ7 H1458, University of California. Fiction/ guardian angels/ humor/ inspirational.

1710. Hall, Manly Palmer.

The Blessed Angels: The Reality of Things

Unseen. Los Angeles: Philosophical Research Society, 1980. 0-89314-807-5. 55pp. BL477 H34. Symbolism/ myth/ interpretation/ religious/ inspirational.

1711. _____.

First Principles of Philosophy: Metaphysics, Logic, Ethics, Psychology, Epistemology, Esthetics & Theurgy. 1935. Los Angeles, CA: Philosophical Research Society, 1987. 0893148253 (pbk.). Includes index. BF1999.H3243 1987, Ohio State University. Antiquity/ occult/ philosophy/ metaphysics/ ancient.

1712. _____.

Great Books on Religion and Esoteric Philosophy. 2nd, Rev. & updated. ed. Los Angeles, Calif.: Philosophical Research Society, 1985. 0893148210 (pbk.). Includes index. Z7751.H3 1985, Ohio State University. Religion/ bibliography/ occult/ philosophy.

1713. _____.

Lectures on Ancient Philosophy: An Introduction to Practical Ideals. 2d — ed. Los Angeles: Philosophical Research Society, 1947. Includes index. BF 1411 H32, University of Manitoba. Antiquity/ occult/ history/ symbolism/ mysteries of religion/ religion/ philosophy/ ancient.

1714. _____.

The Secret Teachings of All Ages; an Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy, Being an Interpretation of the Secret Teachings Concealed Within the Rituals, Allegories and Mysteries of All Age. Los Angeles: The Philosophical Research Society, 1975. 245 pp. ill. 32 cm. Cover title: Masonic, Hermetic, Qabbalistic & Rosicrucian symbolical philosophy. Added Titles: An encyclopedic outline of Masonic, Hermetic, Qabbalistic and Rosicrucian symbolical philosophy. BF 1411 H17 1975 folio NO 1, University of Alberta. Symbolism/ occult/ history/ mysteries of religion/ interpretation/ criticism.

1715. Hall, Manly Palmer, and Paracelsus.

Mystical and Medical Philosophy of Paracelsus. Los Angeles: Philosophical Research Society, 1964. 0893148083 (pbk.). Reprint of the 1964 ed. published by the Society under title: The

mystical and medical philosophy of Paracelsus, to which is added "The nature spirits" according to Paracelsus. R147.P2 H3, Michigan State University. Paracelsus, 1493-1541/ medicine/ history/ 16th century/ magic/ mysticism/ spagirc/ spirits/ philosophy.

1716. Halley, Homer H.

Halley's Bible Handbook. Grand Rapids: Zondervan, 1965. Halley's chapter "Angels" is reprinted in Victor Knowles's *What the Bible Says About Angels and Demons*, pp. 330-332. OCLC; and Knowles, *What the Bible ...* p. 418. Dictionary/ definition/ terms/ Bible/ Old Testament/ New Testament/ interpretation/ doctrine.

1717. Halliday, William Reginald.

Folklore Studies, Ancient and Modern. London: Methuen and Co., Ltd., 1924. Contents: Preface.—The gypsies of Turkey.—A Byzantine carol.—Modern Greek carols in honour of St. Basil.—Singing games and seasonal songs in ancient Greece.—Of snake-stones.—Damis of Nineveh and Walter of Oxford.—Index. GR71. H3. Folklore/ myth/ Turkey/ Byzantine/ Greek.

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1719. _____.

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1720. Halperin, David J.

"Exegetical Character of Ezek 10:9-17." *Verus Testamentum* 26 (1976): 129-41. Koske, p. 14; RI1 #453. Bible/ Old Testament/ Ezekiel/ criticism/ mysticism/ Judaism.

1721. Halusa, T.

"Die Engel in den Apocryphen." *Pator Bonus* 37 (1927): 278-89. Schneewis' *Angels and Demons According to Lactantius*, p. xviii. Apocrypha/ Bible/ New Testament/ interpretation/ criticism.

1722. Hamer, Petrus, Balthasar Bekker, and Miscellaneous Pamphlet Collection (Library of Congress).

Volstreckte Weder-Legginge Van de Heeren Orchard, de Daillon, en Bekker Over de Werkinge der Geesten Uitwaerts, en Met Name der Duivelen: by Occasie en Tegen Dr. Bekkers Betooverde Weereld ... Tot Dordrecht: By Cornelis Willegaarts, boek-verkoopster ... 1693. AC901.M5 vol. 502, no. 13. Spirits.

1723. Hamilton, Sir George Rostrevor.

Hero or Fool? A Study of Milton's Satan. —. London: Allen & Unwin, 1944. PR/3562/H3 ERI. Milton, John, 1608–1674/ “Paradise Lost”/ devil/ literature/ Satan/ interpretation.

1724. Hamilton, Kenneth M.

Revelation's Supernatural Dimension. S.l.: s.n., 1963. “Canadian journal of theology, vol. IX (1963), no. 3.” BT127.2.H34 MAIN 1–2, University of Manitoba. Revelation/ supernatural/ Bible/ New Testament/ theology/ interpretation/ criticism.

1725. Hammer, Wolfgang.

“Angelin des Goettlichen Im Menschen.” *Endliches und Unendliches in Menschen: Vorträge und Diskussionsbeiträge der Een Arbeitswoche, St. Moritz 1972.* Editors Balthasar Staehelin, Silvio Jenny, and Werner Troxler. Editio Academica, 1973. 115–26. 3–290–11317–5. RI1 #483 and #494. Jesus Christ/ history/ theology/ image of God.

1726. Hammer-Purgstall, Joseph Freiherr von.

Geisterlehre der Moslimen. Wien, 1852. Bibliography. AS142.V32 Bd.3:1. Demonology/ cults/ Islam.

1727. Hammer-Purgstall, Joseph Freiherr von, Annemarie Schimmel, and Joseph Freiherr von Hammer-Purgstall.

Zwei Abhandlungen zur Mystik und Magie des Islams Von Josef Hammer-Purgstall: Als Festgabe der Akad. Zum 200. Geburtstag Hammer-Purgstalls. Wien: Verl. d. Österr. Akademie der Wissenschaften, 1974. 370010054X. Bibliography. AS142.V31 Bd. 293, Abh. 4, University of Notre Dame; and PK6481.M9, Library of Congress. Ankarali, Ismail/ Jalal al-Din Rumi, Maulana, 1207–1273/ spirits/ Islam/ demonology.

1728. Hammerstein, Reinhold.

Dialobus in Musica: Studien zur Ikonographie der Musik Im Mittelalter. Neue Heidelberger Studien zur Musikwissenschaft 6. Bern: Francke Verlag, 1974. ML 3849 H22 1974 NO 1, University of Alberta. Music/ demons/ art/ religious/ instruments/ devil/ 500–1400/ history/ criticism.

1729. ____.

Die Musik de Engel, Untersuchungen zur Musikanthauung des Mittelalters. Bern: Francke-Verlag, 1962. Information on medieval art, representation of angels in literature and art. ML85 H318 M9, Fine Arts. Art/ music/ literature/ history/ criticism/ medieval/ UofR.

1730. ____.

“Die Musik in Dantes Divina Commedia.” *Deutsches Dante-Jahrbuch* (1964): 41–42. Cacciari, p. 101. Music/ Dante Alighieri, 1265–1321/ art/ “Divine Comedy.”

1731. Hammond, Al.

“A Christian Looks at Demons and Psychic Phenomena.” *The Lookout* (1968). Reprinted in Victor Knowles’ *What the Bible Says About Angels and Demons*, pp. 393–409. It is worth noting that in the letter printed with the reprint, the author changes some of his views. Knowles, *What the Bible...* p. 418. Demons/ psychology/ inspirational/ religious.

1732. Hammond, George.

A Modest Inquiry into the Opinion Concerning a Guardian Angel. London: J. Nutt, 1702. 25 pp. B-10 6178 RBSC 1, University of Toronto. Guardian angels/ religious/ inspirational/ beliefs.

1733. Hamp, V.

“Engel Jahwes.” *Lexikon für Theologie und Kirche.* Editor Michael Buchberger. 2., völlig neu bearb. Aufl. / unter dem Protektorat von Michael Buchberger und Eugen Seiterich; hrsg. von Josef Höfer und Karl Rahner. ed. Vol. 3. Freiburg: Herder, 1957–1965. 10 v.: ill., maps + Register. 1907–12 ed., entered under Michael Buchberger, has title: Kirchliches Handlexikon. Includes bibliographies. BR/95/.L48 STAS, University of Toronto. Dictionary/ definition/ terms/ Roman Catholic Church/ theology/ doctrine.

1734. Hanauer, James Edward.

Folk-Lore of the Holy Land. London: Duck-

worth, 1907. pp. 176–188. Not theory but interesting “Angel of Death” material. Gives account of a legend from the New Testament period about Azazel, the Angel of Death. Also contains a story about a man, Francesco, and the same angel. Informant information provided. Koske, p. 14; G. Davidson’s *A Dictionary of Angels*, p. 373. “Angel of Death”/ Azazel/ New Testament.

1735. Handelman, Susan.

“Walter Benjamin and the Angel of History.” *Cross Currents* 41 (1991): 344–52. 0011-1953. OCLC, June 9, 1994. Benjamin, Walter, 1892–1940/ allegory/ Judaism/ psychology/ history/ philosophy/ art/ messianism.

1736. Handy, Lowell K.

“Dissenting Deities or Obedient Angels: Divine Hierarchies in Ugarit and the Bible.” *Biblical Research* 35 (1990): 18–35. 0067-6535. RII. Yahweh/ mythology/ Ugaritic/ Old Testament/ myth/ gods and goddesses/ Semitic/ Canaanite/ El (Semitic god)/ Asherah (Canaanite goddess).

1737. Hannecart, Jacqueline.

Le Thème de “Tobie et l’Archange”: Ou, les Archanges dans la Peinture Florentine des XVe et XVIe Siècles. Bruxelles: Institut Supérieur d’Histoire de l’Art et d’Archéologie de Bruxelles, 1968. Memoire presente par Jacqueline Hannecart en vue de l’obtention du diplome de Graduat en Histoire de l’Art et Archéologie, Institute Supérieur d’Histoire de l’Art et d’Archéologie de Bruxelles. Bibliography. OCLC. Tobias/ art/ painting/ Florentine/ Renaissance.

1738. Hanson, Jeanne K.

The Poetry of Angels: More Than 70 Celestial Poems to Inspire and Delight. 1st ed. New York: Crown Trade Paperbacks, 1995. 0517886235. PN6110.A59 P64 1995. Poetry/ quotations/ maxims/ literature/ inspirational/ religious.

1739. Hanson, P. D.

“Rebellion in Heaven, Azazel, and Eudemonistic Heros in 1 Enoch 6–11.” *Journal of Biblical Literature* 96 (1977): 195–233. Concerned with showing how Judaism’s conception of angels had external sources in the surrounding cultures. Koske, p. 14; Brammer, 2; Bauckham, p. 326. Fall/ Azazel/ Enoch/ Judaism.

1740. Hanssen, Beatrice.

“Walter Benjamin’s Other History of Stones, Animals, Human Beings, and Angels.” Johns Hopkins University, 1994. Vita. Abstract. Thesis (Ph.D.) Includes bibliographical references (leaves 364–375). Photocopy. Ann Arbor, Mich.: University Microfilms International. OCLC. Dissertation/ Benjamin, Walter, 1892–1940/ criticism/ interpretation/ philosophy/ political and social views.

1741. Haran, Menachem.

The Ark and the Cherubim: Their Symbolic Significance in Biblical Ritual. Jerusalem: Israel Exploration Society, 1959. OCLC. Symbolism/ Cherubim/ Ark of the Covenant/ Bible/ Old Testament/ rituals.

1742. Harbaugh, Henry.

The Heavenly Recognition: or, An Earnest and Scriptural Discussion of the Question, Will We Know Our Friends in Heaven? Philadelphia: Lindsay & Blakiston, 1856. 10th ed. xvi, 17–288 p.; 20 cm. At head of title: New and revised edition. BT847.H25 1856, Pennsylvania State University. Heaven/ experiences/ encounters/ goodness/ evil/ difference.

1743. Harber, Francis.

The Soul and Life After Death: Questions and Answers. 1st ed. Brooklyn, N.Y.: T. Gaus, 1977. BF1272.H245. Spiritualism/ miscellanea/ spirits/ after-life/ theology/ philosophy.

1744. Hard, Hylton B.

“Amors and Angels: The Putti in the Works of Peter Paul Rubens.” University of Washington, 1974. Bibliography. OCLC. Dissertation/ Rubens, Peter Paul, 1577–1640/ art/ painting/ Cupid (Roman deity)/ interpretation.

1745. Harding, D. E.

“Are Angels Superfluous?” *Theology* (1852): 97–100. Personal essay. Expresses view that angels are considered to be superfluous to most modern theologies; an unfortunate situation. States that medieval man robbed angels of their bodies, renaissance robbed them of their function, and modern man robbed them of their existence. In discussing the concept of hierarchy, he says that the medieval view was top heavy and ours is bottom heavy. What he prescribes is hierarchical symmetry. Concludes with some optimism that there are signs of modern conversion

to rediscovering the significance of angels. Koske, p. 15. Theology/ history/ hierarchy.

1746. Hardon, John A.

The Catholic Catechism. Garden City: Doubleday and Co., 1975. pp. 83–90. Comments on angels in the section on doctrines of Catholic faith. States that the existence of both good and bad angels and the role of the devil in bringing about the fall of man are doctrines of faith that have been “solemnly proclaimed by the Catholic Church.” Includes editorial comment on Old Testament presentation of angels not encouraging the Hebrews’ “notorious tendency toward idolatry.” Summarizes views of St. Paul, and Augustine that led to Church’s definitive statement on angels and guardian angels. These are current, principle teachings of the Catholic church. References cited. Koske, p. 15. Roman Catholic Church/ doctrine/ faith/ dictionary/ catechism.

1747. _____, Editor.

Modern Catholic Dictionary. Garden City, New Jersey: Doubleday, 1980. p. 25. “Angel: A pure, created spirit, called angels because some angels are sent by God as messengers to humans. An angel is a pure spirit because he has no body and does not depend for his existence or activity on matter. The Bible tells us that the angels constitute a vast multitude, beyond human reckoning. They differ in perfection of nature and grace. Each is an individual person. According to Christian tradition, they form three major categories in descending order. The word ‘angel’ is commonly applied only to those who remained faithful to God, although the devils are also angels by nature. Moreover, ‘angel’ is the special name for the choir of angelic spirits, from whom guardian angels are sent to minister to human needs. The existence of angels has been twice defined by the Church: at the Fourth Lateran Council (D 800) and the First Vatican Council (D 3002). (Etym. Latin angelus, an angel; Greek, messenger).” BX841 H36, Champion. Dictionary/ UofR/ terms/ definition/ teachings.

1748. Hare, Richard Mervyn.

Moral Thinking. Oxford: The Clarendon Press, 1981. viii, 242 pp.; 21 cm. Includes index. Bibliography: pp. [229]–236. Quote from page 44, “Let us consider two extreme cases of people, or beings, one of whom would use only critical moral thinking and the other only intuitive. First consider a being with super-human powers of thought, super-human knowledge and no

human weaknesses. I am going to call him an archangel.” The function of the archangel is not as a constituent of his belief system, but as a stylistic device for making a contrast between two different aspects of human moral thinking. (See Ross, p. 504.) See the chapter entitled “The Archangel and the Prole.” BJ604 H373, Main and Education. Philosophy/ morality/ UofR/ examples.

1749. Haring, Nicholas M.

“John Scotus in 12th Century Angelology.” *The Mind of Eriugena*. Editor John J. O’Meara. 1973. 158–69. RI1 #489. Duns Scotus, John, c1266–1308/ theology/ doctrine/ philosophy/ 12th century/ angelology.

1750. Harlow, Samuel Ralph.

A Life After Death. New York: Doubleday & Co., 1961. 264 pp. 22 cm. BF1031.H26, MEL-VYL — University of California. Death/ psychology/ after-life/ experiences.

1751. Harnack, Gustav Adolf von.

Dogmengeschichte. 8. Aufl. (unveränderter Nachdruck der 7. Aufl.). ed. Uni-Taschenbücher 1641. Tübingen: J.C.B. Mohr (Paul Siebeck), 1991. 3161457765. “UTB für Wissenschaft” — p. [i]. Includes index. BT21.H217 1991, Pennsylvania State University. Dictionary/ history/ doctrine/ teachings/ definition/ theology.

1752. _____.

History of Dogma. Translator Neil Buchanan. Translated from the 3d German ed. New York: Dover, 1961. Translation of Lehrbuch der Dogmengeschichte. Bibliographical footnotes. BT21.H33 1961, Pennsylvania State University. Dictionary/ history/ doctrine/ teachings/ definition/ theology.

1753. Harper, Samuel Alain.

Man’s High Adventure. Chicago: Ralph Fletcher Seymour, 1955. 135 pp. 23 cm. BL240.H28, University of Michigan. Religion/ science/ inspirational/ religious.

1754. Harpur, Patrick.

Daimonic Reality: A Field Guide to the Other World; Understanding Other World Encounters. 1994. London; New York, N.Y.: Arkana, 1995. 0140194851 (pbk.). “Penguin books.” Includes bibliographical references (pp. 318–[322]) and index. BF1411.H365 1995, Murdoch University.

Supernatural/ apparitions/ visions/ experiences/ encounters.

1755. Harrison, Jane Ellen.

Prolegomena to the Study of the Greek Religion. Cambridge, England: The University Press, 1903. xxii, 680 pp.: ill.; 22 cm. BL785.H4 1903, Indiana State University Consortium. Greek/ religion/ mythology/ cults/ mysteries of religion/ influences.

1756. Harrison, Margaret Wayne.

Angels Then and Now. Fort Worth, Texas: Branch-Smith, 1975. 0-87706-061-4. xiv, 73 pp.: ill.; 23 cm. PS3558.A6714 A82, Library of Congress. History/ conceptions/ idea/ inspirational/ religious/ beliefs.

1757. Harrison, Thomas F.

Angels and Men. Springfield, MO: T. F. Harrison, 1986. Bibliography. OCLC. Alcoholism/ abortion/ religious/ inspirational.

1758. Harsinuksmo, Bambang.

Mengenal Dan Menangkal Mahluk Halus. [Jakarta]: Grafitkatama Jaya, 1991. 9794940399. Knowing and warding off spirits, with reference to Indonesia. BF1775.H35 1991. Superstition/ Indonesia/ spirits/ customs/ beliefs.

1759. Hart, Charles Aloysius.

Thomistic Metaphysics, an Inquiry into the Act of Existing. Englewood Cliffs, N. J.: Prentice-Hall, 1959. 413 pp. 24cm. Includes bibliography. Monsignor Hart, longtime professor of philosophy at the Catholic University of America, died shortly after the publication of this book. His textbook treats the usual topics in "The Metaphysics of Aquinas: The Analogy of Being, Principles and Causes of Being, Substance and Accidents, Hylomorphism, the Transcendentals." In the last chapters on evil and beauty, one finds the author giving more expression to his personal thinking. The style is simple and clear—very difficult or intricate problems are not discussed at length. Some recent developments in Thomism are included: the act of existing is emphasized; something is said about the judgment of separation; and the third degree of abstraction, the finality of being, is stressed. Documentation is limited, consisting chiefly of references to Thomas Aquinas and a few contemporary Thomists. There is an index

but no formal bibliography is given. (BP). BD125.H23 1959, Pennsylvania State University. Metaphysics/ Thomism/ individuation/ accident/ goodness/ being/ human/ causality/ evil/ existence/ matter/ God/ beauty/ essence/ form/ participation/ substance/ oneness/ philosophy/ Thomas, Aquinas, Saint, 1225?-1274.

1760. Harter, Jim.

The Ultimate Angel Book. New York: Avenel, N.J.: Gramercy Books; Random House Value Pub. [distributor], 1995. 0517148064. NK1590. A53 U45 1995. Art/ miscellanea/ decorations/ ornaments/ clip art.

1761. Hartman, Bob, and Robert Rayevsky, III.

Angels, Angels All Around: Bible Stories Retold. 1st ed. Oxford, England; Batavia, IL: Lion Pub., 1993. 0745926231. Retells ten Bible stories featuring angels, looking between the lines and imagining what might have happened. BS680. A48 H37 1993. Bible/ teachings/ juvenile/ literature/ stories/ English.

1762. Harvey, Gail.

A Host of Angels. New York: Avenel, N. J.: Gramercy Books; Distributed by Outlet Book Co., 1992. 0517081407. PN6084.A55 H67 1992; OCLC Search, 5/31/92, DC dlc. Quotations/ maxims/ literature/ inspirational/ popular/ lore.

1763. _____.

On the Wings of Angels. New York: Avenel, N.J.: Gramercy Books; Distributed by Outlet Book Co., 1993. 0517081377. PN6071.A65 O6 1993. Literature/ collections/ inspirational.

1764. Harvey, Warren Zev.

"Maimonides and Aquinas on Interpreting the Bible and Prophecy, God, and Angels." *Medieval Jewish Life: Studies from the Proceedings of the American Academy for Jewish Research.* Editor Robert Chazan. Vol. 55. New York: Ktav, 1976. 59-77. xiv, 463 pp. 0870682539. DS124.M39. Maimonides, Moses, 1135-1204/ Thomas, Aquinas, Saint, 1225?-1274/ Bible/ interpretation/ apophatic/ theology/ prophecy/ God/ history/ doctrine/ 600-1500/ Old Testament/ criticism/ interpretation/ Jewish/ philosophy.

1765. Hastings, James, Editor.

Dictionary of the Apostolic Church Vol. I. Edinburgh: T. and T. Clark, 1951. pp. 57–61. This article is divided into ten parts: (1) the scope of this article, (2) the literal meaning of, (3) the angels as heavenly beings, (4) ranks of the angels, (5) function of the angels, (6) angels of the churches, (7) fallen angels, (8) comparison of apostolic and other teaching, (9) nature of NT angelophanies, (10) and the immediate successors of the apostles. The author feels that the doctrine of the OT and the apocryphal period and the angelology of the NT writing have been sufficiently explored that there is no need to do so in this article. Rather he will look at all ten concerns from the other NT writings such as the Apocalypse. The attempt is to shed new light on these issues by looking at works not normally considered. "The angels as heavenly beings.—From the earliest times the Israelites had been taught to believe in angels, but after the Captivity the doctrine greatly developed. Yet some of the Jews rejected all belief in them, and this sharply divided the Pharisees from the Sadducees, who said 'that there is no resurrection, neither angel, nor spirit'; the Pharisees confess both.

"Angels are *creatures*, as the Jews had always taught (Thackeray, *Relation of St. Paul to Jewish Thought*, p. 150). They were created in, through, and unto Christ, who is the beginning as well as the end of all things. They are not inferior deities, but fellow-servants with man. Therefore they may not be worshipped; the worship of angels was perhaps described as a 'festal assembly.'

"The unfallen angels are holy. This is the meaning of 'elect' angels — not angels chosen to guard the Ephesian Church; they are mentioned here because they will accompany our Lord to judgement or because they are chosen by God to rule.... A. J. Maclean." BS440 D52 v.1, *Campion*. UofR/ dictionary/ definition/ terms/ history/ hierarchy/ devil/ doctrine/ Old Testament/ New Testament.

1766. _____, Editor.

Dictionary of the Bible. Edinburgh: T. and T. Clark, 1963. pp. 32–33. Revised by F. C. Grant and H. H. Rowley. Discussion covers many aspects of angels. Describes angel as a term applied to men who are messengers, and states that the existence of angels is presupposed and not asserted in the Old Testament. Heavily documented with Scriptural references. Notes the

tendency for angels as messengers to appear alone. Also deals with the angel-star relationship, the development of angelology, and the denial of angels by the Sadducees. Provides abundance of references for many areas. This article considers a series of issues and show how they are related to the Bible. Some of the issues discussed are: origin and development of the idea of angels, the meaning of the word "angels," the functions of angels, good and bad angels, and the ranking of angels. All of these are interpreted in the context of a fairly dynamic conception of history.

"Angels — Throughout the Near East, from comparatively ancient time, there was a belief in the existence of beings, inferior in power and dignity to the great gods but nevertheless potencies whose activity might affect human life for good or ill. Some of these were local deities, some were associated with the great forces of nature, others were less awesome powers whose activities might be concerned with the upper world, or the underworld, as well as with the world of man's habitation. At times these beings seem benevolent, at other malevolent. Some groups, indeed, were thought of as generally benevolent, while others were in general malevolent. A great deal of the magic practiced both in Egypt and in Mesopotamia was concerned with attracting the benevolence and avoiding the malevolence of these beings in the unseen world around men. We still preserve the distinction between angels and demons, the former generally benevolent and associated with the upper world, the latter generally malevolent and associated with the underworld.

"Our word 'angel' derives from another ancient belief, namely, that the great gods commonly used these beings of lesser rank as agents, envoys, and messengers. As human potentates extend the range of their power and influence by envoys and agents, so it was to be expected that in the unseen world, usually thought of as monarchically organized, the great powers would have a similar arrangement. When henotheism, and later monotheism, emerged, such lesser deities and spirits as continued to survive in the religion were commonly thought of as attendants on, or holding some subordinate position to, the Supreme God, in a court where they had the ranks and grades, held only delegated authority, and functioned at the bidding of the Lord...." BS440 H5 1963, *Campion*; Koske, p. 15; G. Davidson's *A Dictionary of Angels*, p. 373. Messengers/ Old Testament/ existence/ Sadducees/ dictionary/ definition/ history/ UofR.

1767. _____, Editor.

A Dictionary of the Bible Vol. I. Edinburgh: T. and T. Clark, 1951. pp. 93–97. This version of the “Hastings Dictionary” has a somewhat different treatment of angels. It is clearly designed to investigate certain themes found in the Bible: (1) how scripture talks about angels, (2) the “angel of the Lord” and what this phrase means, (3) angels as messengers, (4) “the sons of God” and what it means, (5) “the spirit of God” and its relation to angels, (6) the moral distinction between angels, (7) and the distinction in rank between angels. While much of what is said here is still compatible with the latter version of the work, it still adds some interesting analysis. If one looks at the first paragraph of this entry, one can see a difference and also gain some interesting information. “Angel (mal’āk, Set. and otherwise. I. The word is frequently used of men in the sense of ‘messenger,’ especially in the plur. Gn 32:3, Nu 21:91, Dt 2:26, Jos 6:17. In the sense of ‘angel’ the term is chiefly used in the sing. in earlier writings, but plur. Gn 19:1–15 (J), and ‘angels of God,’ Gn 28:12, 32:1 (E). In later books, particularly the poetical, the plur. occurs oftener, Job 4:18, Ps 78:49, 103:20, 104:4, 148:2, and in such books as Zec and Dn plurality is implied. So in Job 1:6, 2:1, in Gn 32:2 they are a ‘camp’ or host, and in Dt 33:2 ‘myriads’; cf. Ps 68:17. In the writing P (Priests’ Code) no mention is made of angels. Like the existence of God, the existence of angels is presupposed in OT, not asserted. They are not said to have been created, rather they are alluded to as existing prior to the creation of the earth, Job 38:7 (Gn 1:26, cf. 3:22, 11:7. When they appear, it is in human form: they are called ‘men,’ Gn 18:2, 16, 22, 32:24, Jos 5:13, Ezk 92, 3, 11, Dn 3:25, 10:16, 18; the ‘man Gabriel,’ Dn 9:21 (cf. Lk 24:4, Ac 1:10), and apart from the seraphim (Is 6:2) are nowhere in OT represented as winged (Rev 8:13, 14:6), though Philo so describes them. In NT they are called ‘spirits’ (He 1:14), but not so in OT, where even God is not yet called spirit (Jn 4:24). To Mohammed the angel Gabriel was the ‘holy spirit.’ When they appear they speak, walk, touch men (1 K 19:5), take hold of them by the hand (Gn 19:16), and also eat with them (Gn 18:8, though, on the other hand, cf. Jg 6:20, 13:16). The statement Ps 78:25 that ‘men did eat the food of angels’ (lit. the mighty, Ps 103:20, Jl 3:11), a statement repeated in Wis 16:20, 3 Es 1:19, can hardly be more than poetical colouring of the fact that the manna came down from heaven, as the parallelism both in Ps 78:24 and Wis. shows; cf. Jg 9:13, Ps 104:15.... A. B.

Davidson.” BS440 H5 1951, Campion. dictionary/ UofR/ Bible/ language/ angel of the Lord/ messengers/ sons of God/ spirit of God/ devil/ definition/ hierarchy.

1768. _____, Editor.

Encyclopaedia of Religion and Ethics. New York: Scribner, 1955. Vol. IV. Deals with the importance of mystery in the adoration of angels, the revelation of St. John, and the song of adoration sung by angels. Koske, p. 15; G. Davidson’s *A Dictionary of Angels*, p. 373. John/ Revelation/ encyclopedia/ definition/ doctrine.

1769. Hatch, Edwin.

“On Origen’s Revision of the LXX Text of Job.” *Essays in Biblical Greek*. Oxford: At the Clarendon Press, 1889. 215–45 Gammie, p. 2. scripture/ Origen, c 185–254/ Job.

1770. Hauck, Rex.

Angels: The Mysterious Messengers. 1st ed. New York: Ballentine Books, 1994. 0345393015. Includes index. BL477.A54 1994. Messengers/ doctrine/ ministry/ religious/ inspirational.

1771. Haughey, Karen M.

Angels: Guardians of the Light. Carson, CA: Hay House, 1995. 1561703168. ND237.H348 1995. Catalogs/ art/ painting.

1772. Hayden, Torey L.

Ghost Girl: The True Story of a Child in Peril and the Teacher Who Saved Her. 1st ed. Boston: Little, Brown and Co., 1991. 0316351679 (hardcover). BF1548.H39 1991. Satanism/ American/ psychology/ case studies/ rituals/ abused children/ experiences/ encounters/ Satan.

1773. Hayes, John Haralson, and Frederick C. Prussner.

Old Testament Theology: Its History and Development. Atlanta, Ga.: John Knox Press, 1985. 0804201463 (pbk.). “An expansion, revision, and updating of part one (pp. 1–254) of Professor Prussner’s doctoral dissertation, Methodology in Old Testament theology, submitted to the Divinity School of the University of Chicago in 1952” — Prelim. p. 1. Includes bibliographies and indexes. BS1192.5.P74 1985, University of Manitoba. Dissertation/ Bible/ Old Testament/

Judaism/ theology/ interpretation/ criticism/ history/ development/ influences.

1774. Hayes, Norvel.

Putting Your Angels to Work. Tulsa, Oklahoma: Harrison House, 1989. 0-89274-571-1. OCLC. Inspirational/ religious/ practical/ life.

1775. Hayford, Jack W.

Kingdom Warfare: Prayer, Spiritual Warfare and the Ministry of Angels. The Spirit-Filled Life Kingdom Dynamics Study Guides. Nashville, Tenn.: T. Nelson, 1993. 0840784333. MLCS 94/7659 (B), Library of Congress. Prayers/ spiritualism/ war/ ministry/ mission/ inspirational.

1776. Haykin, Michael A. G.

The Spirit of God: The Exegesis of 1 and 2 Corinthians in the Pneumatomachian Controversy of the Fourth Century. Supplements to Vigiliae Christianae, v. 272. Leiden; New York: E. J. Brill, 1994. 9004099476 (alk. paper). Includes bibliographical references and indexes. AVT-9620. BT1464.H37 1994, University of Toronto. Bible/ Pneumatomachi/ Holy Spirit/ history/ doctrine/ 30-600/ spirits/ pneumatology.

1777. Hayman, Peter.

"Monotheism — a Misused Word in Jewish Studies?" *Journal of Jewish Studies* 42 (1991): 1-15. 0022-2097 RI1. Judaism/ "Sefer Yetsirah"/ monotheism/ God/ Bible/ Old Testament/ Canaanite.

1778. Haynes, Carlyle Boynton.

Satan, His Origin, Work, and Destiny. Nashville, Tenn., Fort Worth, Tex. [etc.]: Southern publishing association, 1920. OCLC. Devil/ demonology/ mission/ doctrine.

1779. Hayward, Robert H.

"Heaven and Earth in Parallel: The Key Role of Angels in Ancient Judaism." *Christ, the Sacramental Word.* London: SPCK, 1996 0281048495 0281049297 (pbk). Subtitle on cover: Incarnation, sacrament and poetry. Includes bibliographical references. Introduction: the divine poet / David Brown and Ann Loades. Pt. 1. The embodied word: incarnation as sacrament. Pt. 2. Our bodies taken into his: incarnation extended. Pt. 3. Words mediating the word.

OCLC. Antiquity/ Judaism/ history/ ancient/ doctrine.

1780. Hazaz, Hayim.

"The Seraph." *The Literary Review* (1958). G. Davidson's *A Dictionary of Angels*, p. 373. seraphim/ literature/ symbolism/ meaning.

1781. Heckel, Ulrich.

"Der Dorn Im Fleisch: Die Krankheit des Paulus in 2Kor 12,7 und Gal 4,13f." *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche* 84.1-2 (1993): 65-92. 0044-2615 RI1. Paul, Saint, Apostle/ biography/ fallen/ demonology/ Biblical diseases/ Cor II 12:7/ Gal 4:13-14.

1782. Heer, Friedrich.

Mittelalter [English The Medieval World: Europe, 1100-1350]. Translator Janet Sondheimer. Mentor Book. New York: New American Library, 1962. 0451625420. Includes index. "First published in Germany, 1961, under the title *Mittelalter*." Bibliography: pp. 408-420. CB351.H4513 1962, Pennsylvania State University. History/ culture/ society/ civilization/ influences/ development/ medieval/ 1100-1350.

1783. Heer, Johannes.

Wat de Schrift Zegt Van Engelen en Duivelen. Driebergen: Zoeklicht-Boekhandel, 1900. OCLC. Bible/ demonology/ Old Testament/ interpretation.

1784. Hegel, Georg Wilhelm Friedrich.

Vorlesungen Über die Philosophie der Geschichte [English Philosophy of History]. Translator John Sibree. New York: P. F. Collier, 1902. D16.8 H46, Campion and Main. Philosophy/ history/ philosophy of history/ idea/ influences/ development.

1785. Hegemann, Hans Werner.

Der Engel in der Deutschen Kunst. Muchen: R. Piper Verlag, 1950. Author has traced representations from classical period to work done in 1927 by Ernst Borlach. Theoretical discussion and commentary on sculpture and painting. Black and white plates document, criticism and some dramatic aspects of development. N8090 H34. Symbolism/ Christianity/ art/ German/ Borlach, Ernst/ sculpture/ painting.

1786. Heidl, Ludwig.

"Der Abschied Von den Kosmischen Engeln Im Werk Alberts des Grossen." *Unsere Welt—Gottes Schöpfung: Eberhard Wölfel zum 65. Geburtstag Am 16. April 1992 / Herausgegeben Von Wilfried Härle, Manfred Marquardt, Wolfgang Nethöfel*. Editors Eberhard Wölfel and Wilfried Härle. Marburger Theologische Studien 32. Marburg: N.G. Elwert Verlag, 1992. 77–95. xi, 328 pp.; ill.; 25 cm. 3770809750. Includes bibliographical references. BT695.U67 1992, Cornell University. Albertus Magnus, Saint, 1193?–1280/ 1200–1280/ philosophy/ theology/ intellect/ cosmology.

1787. Heidt, William George.

Angelology of the Old Testament. Washington, D. C.: Catholic University of America Press, 1949. Bibliography. This book not only is a study of angels in the Old Testament but it is also a study of angelology in relation to the Old Testament. It begins with a survey of angelic nomenclature with a summary of the differences of opinion on the topic, and then proceeds in this dual fashion to consider such questions as what are the duties of angels, when were they created, the nature of angels as manifest in the Old Testament (not much), the manner of their appearance, the number of angels, their holiness, their natural attributes, their roles as messengers, helpers, guardian angels, mediators, and chastisers. The final section presents the specific problem in the Old Testament angelology concerned with the interpretation of the phrase "The Angel of the Lord." The author presents four theories: Identity, Logos, Representation, and Interpolation gives his reasons for his own position. The book ends with a discussion of the characteristics of postexilic angelology. BS1199 A5 H4, SMC, University of Toronto. Scripture/ Old Testament/ angel of the Lord/ criticism/ terms/ creation/ nature/ number/ apparitions/ rank/ holiness/ attributes/ messengers/ helpers/ watchers/ guardian angels/ mediators/ chastisers/ theory.

1788. Heine, Heinrich.

"Gods in Exile." *The Prose Writings of Heinrich Heine*. Editor W. Ellis. London: W. Scott, 1887. xx, 327pp.; 17cm. Contents: Reisebilder.— London.— Wellington.— The liberation.— Jan Steen.— The romantic school.— Religion and philosophy.— Florentine nights.— Don Quixote.— Gods in exile.— Confessions. PT2316.A5 E5, Pennsylvania State University. Fiction/ inspirational/ religious/ literature.

1789. Heinerman, Joseph.

Guardian Angels. Salt Lake City: Joseph Lyon and Assoc. magazine printing and publishing, 1985. 0934503125. 170 pp.; 21 cm. Includes index. OCLC. Church of Jesus Christ of Latter-Day Saints/ Mormon Church/ doctrine/ beliefs/ guardian angels/ religious.

1790. _____.

Spirit World Manifestations. Salt Lake City: Magazine Printing and Pub., 1982. "December, 1982." Includes bibliographical references and index. 9805233, MELVYL—University of California. Church of Jesus Christ of Latter-Day Saints/ after-life/ Mormon Church/ apparitions/ doctrine/ encounters/ experiences/ religious.

1791. Heinisch, Paul.

Der Einfluss Philos Auf die Älteste Christliche Exegese (Barnabas, Justin und Clemens Von Alexandria) Ein Beitrag zur Geschichte der Allegorisch-Mystischen Schriftauslegung Im Christlichen Altertum. Alttestamentliche Abhandlungen Heft 1, 2. Münster i. W.: Aschendorff, 1908. 0790508966 (microfiche). German and Greek. Bibliography: pp. [vii]–viii. Includes index. Microfiche. Chicago: American Theological Library Association, 1989. 1 microfiche; 11 x 15 cm. High reduction. Silver based film. (ATLA monograph preservation program; ATLA fiche 1987-0896). BS1160.H45 1908, Duke University. Philo Judaeus of Alexandria, fl 20 BC–40 AD/ Bible/ Old Testament/ interpretation/ philosophy/ Judaism.

1792. _____.

"Die Griechische Philosophie Im Büche der Weisheit." Universitat Breslau, 1908. Published: Münster i. W.: Aschendorff, 1908. Alttestamentliche Abhandlungen; 1. Bd., 4. Heft. 158 pp.; 23 cm. Thesis (Habilitation)—Universität Breslau. Includes bibliographical references and index. Microfiche. Chicago: American Theological Library Association, 1989. 1 microfiche; 11 x 15 cm. High reduction. Silver based film. (ATLA monograph preservation program; ATLA fiche 1987-0897). BS1755.H45 1908. Antiquity/ dissertation/ Bible/ philosophy/ ancient/ Bible/ Old Testament/ Apocrypha/ "Wisdom of Solomon"/ criticism/ interpretation.

1793. _____.

History of the Old Testament. Collegeville, Minn.: Liturgical Press, 1952. Translation of Geschichte des Alten Testamentes. Companion

volume to the author's *Theology of the Old Testament*. Bibliography: pp. 436–483. Includes index. BS 635 H43 1952 AENABC, University of Alberta. Bible/ Judaism/ Jewish/ history/ Old Testament/ culture/ civilization/ influences.

1794. _____.

"Personifikationem und Hypostasen Im Alten Testament und in Alten Orient." *Biblische Zeitfragen* 10 (1966). BS410.B83, Pennsylvania State University and W. G. Heidt's *Angelology of the Old Testament*, p. 116. Personification/ Old Testament/ rituals/ beliefs/ interpretation.

1795. _____.

Theology of the Old Testament. Collegeville, Minn., 1955. 50004198. 386 pp. Traduction de: Théologie des Alten Testaments. Bibliography: pp. 336–358. BS/1192/H39 WYLL, University of Toronto. Theology/ history/ Bible/ Old Testament/ Judaism/ influences/ development.

1796. Heintz, W. Erik.

"Center for Bioastronomy: Roswell, NM." Harvard University, 1994. 1 v. (unpaged): ill. (some col.), plans; 29 cm. Thesis (Master's)—Harvard University, 1994. Includes bibliographical references. OCLC. Dissertation/ life on other planets/ 20th century/ Boswell, James, 1740–1795/ architecture/ religion.

1797. Heinze, Paul.

"Die Engel Auf der Mittelalterlichen Mysterienbühne Grankreichs." University of Greifswald, 1905. Cover title. Vita. Includes index. Thesis — Greifswald. Bibliographical references. German. 6508966, MELVYL — University of California. Dissertation/ Old Testament/ mystery cycle plays/ miracle-plays/ French/ history/ drama/ criticism/ literature.

1798. Heiser, Lothar.

Die Engel Im Glauben der Orthodoxie. Trier: Paulinus-Verlag, 1976. Theological work on angels in Eastern Orthodox belief. Covers wide range of beliefs in angels and their artistic representation in specific churches. Topics include the relationship of angels and Christ and with the Church as well as the nature and perfection of angels. Appendix includes a glossary of Greek terminology translated into German, a catalog of Orthodox Church Fathers, and identification of the 32 color plates included in the work.

BT966.2 H4. Art/ Eastern Orthodox Church/ doctrine/ controversial literature/ nature.

1799. Held, Heinz-Georg.

Engel: Geschichte Eines Bildmotivs. Köln: DuMont, 1995. 3770128206. N8090.H45 1995. Art/ comparative studies.

1800. Heline, Corinne Smith Dunklee.

Magic Gardens. A Symbolic Rendering of Angelic Communion with Man Through the Medium of Flowers. Los Angeles, California: New Age Press, 1944. BP573.A5 H4. Symbolism/ flowers/ symbolism of flowers.

1801. Hell, Lucien.

Der Lengerspfeiler Im Strassburger Munster. Freiburg im Breisgau: Urban-Verlag, 1926. Study of angel pillars in church architecture. Forward to the book includes architectural drawings of pillars, floor plans for angels, evangelists, and Christ sculpture. Some theoretical material. Is mainly a beautifully collection of photos of pillars with some close visual studies of angel facial expression. N8090 H44. Strassburg/ art/ sculpture/ Gothic/ architecture/ monuments.

1802. Heller, Erich.

"Improvisationen zur Ersten der Duineser Elegien." *Blatter der Rilke-Gesellschaft* 10 (1983): 69–79. MLA #27. German/ literature/ Rilke, Rainer Maria, 1875–1926/ poetry.

1803. Hellriegel, Martin B.

"Towards a Living Parish." *Worship* 30.9 (1956): 569–80. RII #558. Roman Catholic Church/ feasts/ Mary, Blessed Virgin/ Halloween/ motherhood.

1804. Helmetag, C. H.

"...Of Men and of Angels: Literary Allusions in Wenders' 'Wings of Desire'." *Literature-Film Quarterly* 18.4 (1990): 251–54. OCLC. Wenders, Wim/ film/ allusions.

1805. Hengel, Martin.

Judentum und Hellenismus [English Judaism and Hellenism: Studies in Their Encounter in Palestine During the Early Hellenistic Period]. Translator John Bowden. 1st English ed. London: SCM Press, 1974. 0334007887 (v. 1): £12.00. Translation of *Judentum und Hellenismus*. Rev. ed. of author's thesis, Tübingen, 1966. Includes indexes. Bibliography: v. 2, pp. [217]–

266. BM176.H413 1974, University of Toronto. Dissertation/ Judaism/ Greek/ religion/ Hellenistic/ influences/ development/ history.

1806. _____.

Der Sohn Gottes [English The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion]. Translator John Bowden. Philadelphia: Fortress Press, 1976. 0800612272. Includes bibliographical references and indexes. BT 198 H4613 1976 AENABC, University of Alberta. Sons of God/ doctrine/ history/ influences/ interpretation.

1807. _____.

Zur Urchristlichen Geschichtsschreibung [English Acts and the History of Earliest Christianity]. Translator John Bowden. 1st Fortress Press ed. Philadelphia: Fortress Press, 1980. 0800606302. Includes index. Bibliography: pp. [139]–146. BS2625.2.H4213 1980, Brown University. Bible/ church/ history/ 30–600/ historiography/ Christianity/ origin of angels.

1808. Hengstenberg, Ernest Wilhelm.

Christologie des Alten Testaments und Commentar Über die Messianischen Weissagungen [English Christology of the Old Testament and a Commentary on the Messianic Predictions (Microfiche)]. Translator Theod. Meyer. 2nd ed. Clark's Foreign Theological Library; New Ser. v. 1, 9, 19, 20. Edinburgh: T. & T. Clark, 1856–1858. 0790520427 (microfiche). English and Hebrew. Vols. 3–4 translated by James Meyer. Vols. 2–4 have edition statement: 2nd ed., greatly improved. Includes bibliographical references and indexes. Microfiche. Evanston: American Theological Library Association, 1989. 5 microfiche. High reduction. Silver based film. (ATLA monograph preservation program; ATLA fiche 1987–2042). BT235.H4213 1856, Duke University. Bible/ Old Testament/ Messiah/ prophecy/ criticism/ interpretation/ theology/ history.

1809. Henle, Robert John.

Method in Metaphysics: Under the Auspices of the Aristotelian Society of Marquette University. The Aquinas Lecture 15. Milwaukee: Marquette University Press, 1980. 0874621151. Bibliographical references included in "Notes," pp. 59–73. BD111.H4, Indiana State University Consortium. Metaphysics/ methodology/ arguments/ purpose/ substance/ philosophy.

1810. _____.

St. Thomas and Platonism: A Study of the Plato and Platonic Texts in the Writings of Saint Thomas. The Hague: Nijhoff, 1956. xxiii, 487 pp. BQ/6884/.H4 SMC, University of Toronto. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ Platonism/ influences/ substance/ interpretation.

1811. Hennessy, Augustine Paul.

The Victory of Christ Over Satan in John Driedo's "De Captivitate et Redemptione Generis Humani." His Sources and His Influence. Washington, D.C.: The Catholic University of America Press, 1945. BT775.H38. Dridoens, Jean/ Redemption/ history/ doctrine/ Satan/ demonology.

1812. Henricus de Vrimaria, Robert Glenn Warnock, and Adolar Zumkeller.

De Quattuor Instinctibus. German & Latin. 1. Aufl. — ed. Würzburg: Augustinus-Verlag, 1977. 3761301111. Includes indexes. BV5083.H415. Discernment/ spirits/ manuscripts/ German/ Latin/ medieval/ modern.

1813. Henry, Antonin Marcel.

God and His Creation. Translator Charles Miltner. Theological Library 2. Chicago: Fides Press, 1955. Includes bibliographical references. BQT/603/.H4 SMC, University of Toronto. Theology/ angelology/ doctrine/ beliefs/ creation/ creatures/ order of reality.

1814. Henry, Matthew.

Angelology and Philosophy: Paul Tillich and the Remythologization of Philosophy. Ottawa: National Library of Canada, 1990. 0315570768. Canadian theses = Theses canadiennes. Thesis (M.A.)—University of Guelph, 1990. OCLC. Angelology/ philosophy/ Tillich, Paul, 1886–1965/ remythologization/ mythology/ symbolism/ meaning/ dissertation.

1815. Hensley, Francis W.

"What Did the Angels Sing." *Foundations: A Baptist Journal of History and Theology* 1.1 (1958): 79–80. RI1 #550. Bible/ Luke/ criticism/ inspirational/ religious.

1816. Heppe, Heinrich.

Reformierte Dogmatik [English Reformed Dogmatics Set Out and Illustrated from the

Sources]. Translator G. T. Thompson. London: Allen, & Unwin, 1950. Rev. and ed. by Ernst Bizer. "The first edition ... appeared as volume 2 of Heppes Writings on reformed theology in the year 1861" "Most important sources quoted," pp. 713–716. See pp. 210–211 for authorities. RIBGR01745009-B, Brown University. Reformed Church/ controversial literature/ literature/ theology/ doctrine.

**1817. Herbermann, Charles G.,
General Editor.**

The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church I. New York: Robert Appleton, Co., 1908. pp. 476–481. A major undertaking offering scholarly views on a wide range of topics relevant to the whole idea of angels. There is a copy of this encyclopedia on the Internet and this should make the work even more useful. This entry on angels gives a rather broad and long treatment of angels. It considers the meaning of the term in the Bible (OT), the offices and names assigned to the angels, the distinction between good and evil spirits, the division of the angelic choirs, the question of angelic appearances, the development of the scriptural idea of angels, and angels as Divine agents governing the world, their roles as good and evil beings, the term angel in the Septuagint, angels in the Zend-Avesta, and Angel in the New Testament. This entry presents an interesting survey of scholarly work done on angels within the Catholic tradition, however, how all the parts fit together is by no means evident. This presentation looks as if it is an effort to cover just a wide range of traditional theological topics. If you are interested in one of these specific topics, it might be worth looking at. "Attempts have also been made to trace a connection between the angels of the Bible and the 'great archangels' or 'Amesha-Spentas' of the Zend-Avesta. That the Persian domination and the Babylonian captivity exerted a large influence upon the Hebrew conception of the angels is acknowledged in the Talmud of Jerusalem, Rosch Haschanna, 56, where it is said that the names of the angels were introduced from Babylon. It is, however, by no means clear that the angelic beings, who figure so largely in the pages of the Avesta, are to be referred to the older Persian Neo-Zoroastrianism of the Sassanides. If this be the case, as Darmesteter holds, we should rather reverse the position and attribute the Zoroastrian angels to the influence of the Bible and of

Philo. Stress has been laid upon the similarity between the Biblical "seven who stand before God" and the seven Amesha-Spentas of the Zend-Avesta. But it must be noted that these latter are really six, the number seven is only obtained by counting "their father, Ahura-Mazda," among them as their chief. Moreover, these Zoroastrian archangels are more abstract than concrete; they are not individuals charged with weighty missions as in the Bible.... Hugh Pope." BX841 C3, Campion. Encyclopedia/ definition/ words/ history/ doctrine/ discipline/ reference/ UofR/ Roman Catholic Church.

1818. Herbert, Rembert.

"The Way of Angels (Tradition of Biblical Interpretation)." *Parabola: The Magazine of Myth and Tradition* 14.2 (1989): 77–86. Bibliography. RII. Bible/ Scripture/ criticism/ interpretation/ history.

1819. Hérís, Charles Vincent.

Les Anges. Paris, 1952. OCLC; and Blackfriars' Edition of *Summa Theologiae*, Vol. I, p. 329. Philosophy/ theology/ Thomas, Aquinas, Saint, 1225?–1274/ commentary/ explanations.

1820. Hérís, Charles Vincent.

Perfection et Charité [English Perfection and Charity]. Translator M. McCarthy. Index Selection. St. Louis: Herder, 1969. Bibliographical footnotes. BX2350.5.H413, Pennsylvania State University. Perfection/ religious/ Roman Catholic Church/ model/ inspirational.

1821. Herrmann, Joachim.

Sternfreunde Fragen; Weltall in Frage und Antwort. Kosmos Bibliothek Bd. 252. Stuttgart: Franckh'sche Verlagshandlung, 1966. AME6624, University of Michigan. Stars/ astronomy/ popular/ beliefs/ history.

1822. Herrmann, Joachim, and Herbert Ullrich.

Menschwerdung—Biotischer und Gesellschaftlicher Entwicklungsprozess = Hominisation Process—Biotic and Social Development of Mankind. Schriften zur Ur- und Frühgeschichte Bd. 41. Berlin: Akademie Verlag, 1985. 3-05-000353-7. At head of title: Akademie der Wissenschaften der DDR, Zentralinstitut für alte Geschichte und Archäologie. Articles mostly in German, with English summaries; several articles in

English, one in French. Includes bibliographies. (RLIN)MIUG88-B221, University of Michigan. Sociology/ human/ evolution/ prehistoric/ anthropology/ beliefs/ customs.

1823. Herron, Don.

Angels of the Moon. Austin, Texas, 1972. OCLC. Art/ painting/ illustrations.

1824. _____.

The Sarim. Austin, Texas: Jenkins Publishing Co., 1971. OCLC. Art/ painting/ illustrations.

1825. _____.

Winged Beings. Baton Rouge, La.: Blotter Press, 1967. [53] pp.: col. ill.; 19 x 25 cm. Produced under the direction of Myrtle Kerr, Supervisor of Art, State of Louisiana, Baton Rouge, Louisiana. N8090.H43, Ohio State University. Art/ illustrations/ wings.

1826. Hesselgrave, Charles Everett.

The Hebrew Personification of Wisdom; Its Origin, Development and Influence. New York: G. E. Stechert & Co., 1910. vii, 33 pp. 26 cm. Printed by "Hofbuchdruckerei von F. A. Eupel in Sondershausen." Thesis (Ph.D.)—New York university. "Select bibliography": pp. vi–vii. (RPB) ocm06176656, Brown University. Dissertation/ Judaism/ Wisdom/ personification/ origin of angels/ development/ influences/ history.

1827. Hessing, Siegfried.

"A New Look at Maimonides." *Giornale Critico Della Philosophie und Theologie* 8 (1977): 383–89. Two topics outside the mainstream of Maimonides' teaching become perennially valid when backed by contemporary thinkers. 1) The identity of a quasi-trinity; since Sepher Yetsirah explored by Cordovero and Spinoza—S'phor, Sipp and Sepher like Sechel, Maskil and Muskal = knower, known and act of knowing parallel an Eastern leitmotif while misguided Westerners with a "monopolized trinity." 2) Bleibtreu discovers Maimonides' "scientific conception" of "angels" for modern biology identical with "genes" as "formative powers" considered by Ibn El Arabi "hidden in man's faculties and organs." Finally Sage and Ryan exploit accordingly such affinity for "Cell Heredity." Index 1978, p. 295. Philosophy/ Maimonides, Moses, 1135–1204/ Trinity/ heredity/ "Sepher Yetsirah"/ Cordovero, Moses ben Jacob, 1522–1570/ Spinoza, Baruch, 1632–1677/ Sage/ Ryan/ metaphysics/ God.

1828. Heusling, Christianus Fridericus.

Shekel Ha-Kodesh U-Kheruvim; Sive Dissertatio Philologic & Analytica de Pretiosa Satisfactioe Jesu Christi, Siclo in Capitatione Israelitarum Adumbrata: Ad Illustrem Locum Exod. XXX. 11-16; Cum Annexa Disputatione Respondentis de Chreubinis Gloriar: Ad Hebr. IX, 5. Hanoviae: Typis Joh. Jac. Beausangii, 1715. In Latin and Hebrew. OCLC. Bible/ Old Testament/ Exodus/ New Testament/ Hebrews/ criticism/ interpretation.

1829. Heuvel, Albert H. Van den.

These Rebellious Powers. New York: Friendship Press, 1965. 143 pp. 19 cm. 00522nam 2200193u| 4500, MELVYL—University of California; and Van den Hart's *The Theology of Angels and Devils*, p. 91. Theology/ Christianity/ spiritual life/ religious/ inspirational.

1830. Heydon, John.

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superstitious and their similarity to ghosts and demons. Describes how some people put sand and fir trees in their homes as protection against angels. States that they are sometimes viewed as substances, incorporeal personages, but not as messengers of God. Koske, p. 21. Superstition/ substance/ immateriality/ dictionary/ definition/ terms/ history.

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The Facts on File: Dictionary of Religions. New York: Facts on File, Inc., 1984. p. 42. "Angels (in Judaism): Despite the frequent references to angels in the Bible there seem to have been some rabbinical sages who doubt the desirability of angelology in Judaism. The Mishnah does not mention angels, and some Talmudic rabbis seem to avoid mentioning angels in their interpretations of scripture. This attitude is carried over into the Haggadah, the Passover liturgical text, which emphasizes that the deliverance of the Israelites from Egypt was 'not through an angel, and not through a messenger' but by God himself, despite biblical evidence to the contrary. That this was a minority view is clear from the many, highly personified, descriptions of angels found throughout rabbinical literature. Angels also play an important role in Jewish mysticism, the Merkabah mystics confronting angels who guarded the entrances of the various stages of ascent to a vision of the divine throne. They also appear in Jewish folklore." BL31 F33 1984, Champion. Dictionary/ UofR/ definition/ terms/ comparative studies/ Judaism.

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Enquete sur les 219 Articles Condamnes à Paris le 7 Mars 1277. Philosophes Médiévaux 22. Louvain; Paris: Publications Universitaires; Vanderoeyez, S. A., 1977. 280170086X. Includes indexes. Bibliography: pp. [322]–331. A scholarly work that attempts to show that the Condemnations of 1277, while they appear to condemn Aquinas actually do not. The book attempts to explain both the positions that have been condemned and the text of Aquinas they are related to. One of the major elements of this analysis is a series of claims made about angels. This book is attacked by F. Wippel's article that appears in the *Modern Schoolman*. BT1319. H57, MELVYL, University of California. Heresies/ history/ medieval/ 600–1500/ condemnations of 1277/ philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ background.

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"Swedenborg's Paranoia." *Yearbook of Psychoanalysis* 6 (1950): 281–85. Freudian view of Swedenborg's mid-life crisis in which he abandoned his secular life for the chance to do religious work. As a child, his parents told him that angels spoke through him since he was always talking about God or related things. In this context, author summarizes Swedenborg's view of heaven and angels. Describes the hallucinatory experience that caused the crisis. Labels him insane and concludes that his views are a fulfillment of infantile narcissistic megalomania. A few references provided. Koske, p. 16. Swedenborg, Emanuel, 1688–1772/ psychology/ mental illness.

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Leviathan. Baltimore: Penguin Books, 1968. Hobbes presents a consistent attempt to demythologize scripture interpreting angels as just symbols. JC153 H65, Luther. Scripture/ politics/ state/ philosophy/ myth/ demythologizing/ UofR.

1861. Hockel, Alfred.

"Angelophanien und Christophanien in der Apostelgeschichte." *Wort Gottes in der Zeit*. Editor H. Feld. 1973. 111–13. RI1 #495. Bible/ Acts/ Jesus Christ/ apparitions.

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Clairvoyant Investigations. Wheaton, Ill.: Theosophical Publishing House, 1984. 083560585X (pbk). xvi, 140 pp.: col. ill.; 23 cm. A Quest book "A Quest original" — Verso of t.p. Includes bibliographical references. BF1325 H58, 1984, Indiana State University Consortium. Clairvoyance/ music/ theosophy/ religious/ Freemasonry.

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Man's Supersensory and Spiritual Powers. 4th ed. Adyar, Madras; Wheaton, Ill.: Theosophical Pub. House, 1975. 0835671623. "Theosophical Society centenary printing." BP573.E9 H6 1975, Pennsylvania State University. ESP/ theosophy/ extrasensory perception/ experiences/ encounters/ human/ powers.

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Clement of Alexandria and His Use of Philo in the Stromateis: An Early Christian Reshaping of a Jewish Model. Supplements to Vigiliae Christianae 3. Leiden; New York: E.J. Brill, 1988. 9004087567. Includes indexes. Bibliography: pp. [231]–247. BR65.C65 S7734 1988, Brown University. Clement of Alexandria, 150–211/ Philo Judaeus of Alexandria, fl 20 BC–40 AD/ apologetics/ history/ 30–600/ doctrine/ development.

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Handwörterbuch des Deutschen Aberglaubens Vol. II, 825–835 pp. Berlin: Walter de Gruyter & Co., 1929. Bibliography. Two articles: the first by Karl Beth on "Engels" and the second, by S. Ohrt on "Engel in den Sepen" or "Angels in Blessings." First part by Beth provides a very thorough background on angels, definitions, Old Testament, pre-exile views, information on significance of human form; importance of angels as mediators between man and God. Also discusses their role as bearers of man's prayers to God, their nature of lightness. Includes some valuable information on angel role in German folk beliefs, superstitions. The second section deals with angels in blessings from the 10th through 16th century. Blessings are cited. Koske, p. 17. Old Testament/ form/ mediators/ German/ folklore/ blessings.

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Luther and the Mystics: A Re-Examination of Luther's Spiritual Experience and His Relationship to the Mystics. Minneapolis: Augsburg Publishing House, 1976. 0806615141: \$9.95 285 pp.; 23 cm. Includes indexes. Bibliography: pp. 273–278. This is an examination of Luther's spiritual experience and his relationship to the mystics. His angelology is discussed by a number of people.

Author contrasts view of Emanuel Hirsch, a nineteenth century liberal theologian, with Luther's own views expressed in his "Sermon on Angels," 1535, and views of Karl Barth. Luther saw angels as supernatural helpers in Christ's work, and warned that they were not to be worshipped. He believed that angels ruled invisible realms and that there were dark and light angels. Barth considered Luther to be a good proponent of true angelology. Included is a fascinating section on Luther's psychic experiences, some of which envisioned a vicious invisible world and others, a benign one. Interesting excerpts from prayers, sermons that support arguments on Luther's angelology and mysticism which he was accused of forsaking for his reformation pursuits. BR333.5. M9 H63, Pennsylvania State University; and Koske, p. 17. Luther, Martin, 1483–1546/ mysticism/ Hirsch, Emmanuel/ Barth, Karl, (1886–1968)/ experiences/ theology/ angelology.

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Kirchliches Handlexikon. Includes bibliographies. BR 95 L67 RF 1 v.1–10, University of Alberta; and MacGregor's *Angels*, p. 215. Dictionary/ definition/ terms/ history/ meaning/ Roman Catholic Church/ German/ theology.

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1890. Holmes, Robert, and James Parsons, Editors.

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1891. Holroyd, Stuart.

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Twenty-Eight Doctrinal Articles. 1980. Eternity.— This I believe.— I know where I am going, do you?— Justification by faith alone!— Believe or not believe.— Sanctification (to make holy, set apart for God)— Twenty-eight doctrinal articles.— The oven of fire.— Heaven, the place of extreme happiness.— The holy angels.— Shake hands with the Devil.— Our conscience.— Does God really punish?— Jericho the doomed city.— How far does God's mercy reach?— The comfort of the doctrine of resurrection.— Forgiveness vs. penalty.— Regeneration, rebuilding and recreation.— Tell it as it is.— How well do you know your Lord?— The imprescriptibility of God's Word.— Pray, how and why.— If you reject me, will I reject you?— Does God really forgive over and over again?— The Lord's Prayer (special communion with God)— How does it feel to die?— The act of consecration.— The old man on the corner. OCLC. Doctrine/ controversial literature/ theology/ Lutheran Church.

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1895. *The Holy Angels: Their Nature and Employments as Recorded in the Word of God.*

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Zohar the angels are pure spirits and in their natural form they cannot appear in the natural world, for the world could not contain them if they did. They are obliged to assume the garments, as the Zohar puts it, of this world. The Kabbalah as a whole is full of references to angels and in the practical Kabbalah names of angels are used in amulets. Interestingly, Maimonides quotes a Midrashic comment on the words 'the flaming sword that turns every way' which suggests that this refers to the angels who change constantly, sometimes appearing as men, at other times as women.

"In one passage in the Talmud it is said that angels accompany a man wherever he goes except when he goes to relieve himself. Before a man enters the privy he should address a special apology to the angels for his having to take leave of them.

"Among many modern Jews, belief in the existence of angels is very peripheral. Even when those parts of the liturgy referring to angels are still maintained, they are understood more as sublime poetry than as theological statements. However, there are comparatively few outright denials of the actual existence of angels and some Jews, even today, look upon belief in angels as an important part of the religious life. Louis Jacobs." BM50 J68 1995, Campion. Dictionary/ encyclopedia/ Judaism/ Scripture/ Rabbinical literature/ history/ development/ angelology/ Maimonides, Moses, 1135–1204/ Zohar/ UofR/ doctrine.

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Angels, Apes, and Men. La Salle: Open Court, 1983. 0893850179 124 pp.; 22 cm. "Originally presented in the form of three lectures at the Institute for Christian Studies, Toronto, in late February, 1981, as its special annual program." Includes bibliographical references and index. This work is essentially a philosophical series of talks on the place of man in the universe. The first of these essays attacks the Cartesian tradition on the grounds that it confuses the conception of man with the conception of angel. This is an interesting presentation of the angel fallacy. In the first chapter of *Angels, Apes, and Men*, "Fallen Angel," we have a very interesting approach to the Angelistic Fallacy. In the philosophy of Descartes, Jaki sees man being divided first into body and soul, and then ultimately relegated to being a soul. But the problem here is not just with Descartes, but rather the impact this Angelistic Fallacy has on the rest of Western thought.

"Christian thinkers from the start saw man as a unity of body and soul, the very basis of Christian anthropology. The latter may appear as now being under a desperate siege, but this is not the chief concern here. Actually, the notion of man as a unity of body and soul may appear almost trouble-free when — and this is the chief concern of these lectures — a close look is taken at the ravages of inner logic which is at work when either man's body or man's soul is ignored in modern philosophical and scientific discourse. Pascal already noted that logic and spelled out in his inimitable way the results in store. In the abstract perspective of Descartes' mathematical physics man readily transformed into a mere mind — an angel of sorts. In the markedly empirical biological perspective, as articulated by Darwin, man inevitably turned into an ape. It tells something of the intrinsic nature of science that such one-sided presentations of man were to meet their rebuttal in further major scientific conquests" (p. 8).

Thus what we find in Jaki's work is a criticism and response similar to Maritain's and Adler's.

The Cartesian way of looking at things has distorted all sorts of aspects of our modern understanding of human nature. At the source of the Cartesian way of looking at things is the Angelistic Fallacy.

"Descartes seized on the mind and boosted man into an angel" (p. 41). But Jaki's article becomes a little more interesting and different from the above philosophers when he begins to describe the developments in the history of philosophy from Descartes to Kant and Hegel. In his explanation of each of these philosophers, Jaki develops a different meaning for the Angelistic Fallacy which finds form in these three philosophers but which exists in a great number of contemporary philosophies. It is important to realize that Jaki's criticism is more aimed at contemporary philosophy than it is at these three examples of the Angelistic Fallacy. In his analysis of Descartes, Jaki points out that Descartes does not speak about angels very often. Jaki further claims: "Descartes did not want to speak of angels least he reveal something of his inner conviction that he was to provide mankind and Christianity with a service befitting an angel. To promise a method securing one from errors (at least from all major ones) and to spell out infallibly all science encompassing man's body, as well as the body of stars, was a role which only angels could play. Tellingly, Descartes wanted to play such a role no sooner than he had three dreams during the night preceding the feast of St. Martin in 1618. Dreams, unless directly produced by God, have natural antecedents, antecedents that are at time better kept under cover" (pp. 14–15).

Jaki claims that the Angelistic Fallacy not only influences all sorts of ways in which we understand the world around us, but it also affects us, the philosopher. Descartes not only proceeds to understand man as if he were an angel, but unconsciously begins to assume the role of mediator between the Truth and Man — the role of the angel. If you look at the grandness of Descartes' goals and his own conception of the role of the philosophy, all of this reveals a kind of sin of pride on the part of Descartes. Such pride gives us a clear example of another kind of Angelistic Fallacy. In fact, it is this same pride or hubris that rises up in the philosophers that come under the influence of Descartes. Kant is a good example:

"It was the same hubris that made Kant's phrase, 'I do not have the pride to become an archangel, my pride is merely that I am a man' may make one think that the man protesteth too much. Lucifer did not belief himself to be God:

he merely declined to serve; a proud archangel he was. Kant could do much worse. He spoke of man as 'that being' which was God. He did so in the *Opus Postumum* in a sequence of phrases too orderly to be ascribed either to haste or to decrepitude" (p. 33).

Jaki argues that Kant, while often attempting to appear very modest in his claims, clearly presents a philosophy which is really quite different. "For his temerity he had one penalty. The very same Critique which established man's autonomy by barring God from man's reach, barred man from ever reaching to the universe and to its science. As the sundry dicta of Fichte, Schelling, Hegel and of all the Hegelian right and left, proved, the man emancipated by the Critique could only play the role of such an angel whose wings had to melt on being exposed to real light" (p. 34).

But of all the philosophers that capture the arrogance of this form of the Angelistic Fallacy, Hegel is the most outstanding: "The claim that man was mind could not have been stated more clearly by Hegel. The circumstances, on at least one occasion, were just as telling as his declaration. Already forty-six, and except for a year or so in the University of Jena as assistant professor, reduced to private tutoring and to heading a gymnasium, Hegel felt, on delivering his inaugural lecture at the University of Heidelberg (1816) that his hour had come at last. Once more the finest truth and the worst error became dangerously juxtaposed. No Christian mindful of St. Augustine's warning, intellectum valde ama, could take exception to Hegel's declaration that 'man cannot esteem too greatly the stature and power of the mind.' But there was much more reason for concern than for cheer as Hegel added that 'the courage of truth, a faith in the power of the mind, is the prime requirement of philosophy and that man, being mind, may and should consider himself worthy of the Highest' (pp. 34–35).

But Hegel's claims do not end here. In a sense, Hegel articulates his claims clearly that Descartes and Kant only hinted about. Now there are no limits to human reason, because now man is known to be pure Spirit. Thus Hegel can state the full implication of conceiving man like an angel, that is, the philosophical man, the "Cogito," has no limits. "That for Hegel history and society had no secret will not surprise those who remember the 'Introduction' to his *Logic* where he described that subject, recast by him, as 'the realm where truth appears without veil exactly as it is.' It took the wit of at least an angel to imagine that such a logic was 'the presentation of God

as He existed in His eternal being before the creation of nature and of finite intellects" (p. 39).

What Jaki attempts to show is that there is a kind of arrogance in modern philosophy insofar as the philosophers begin to conceive of themselves as disembodied beings — angels. If you want to determine if this is true, just look at the kinds of claims that philosophers make about what philosophy can do. Are these really human beings that are speaking, or do we see clear examples of the effects of the Angelistic Fallacy? BT/703/J35 REGC, University of Toronto; and Phil. Index 1988, 435. Philosophy/ history/ fallacy/ human/ Christianity/ theology/ UofR.

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IL: Kazi Publications, 1995. 1567445144. BP166.89.K33 1995. Islam/ Sufism/ beliefs/ doctrine/ teachings.

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De Angelo Domini Diatribe. Lipsiae: Literis expressum A. Edelmanni, 1858. Bibliography. Issued as programmschrift: Rector Universitatis Lipsiensis D. Fridericus Tuch sacra Pentcostalia ... MDCCCLVIII ... 30702523, Emory University. Theology/ doctrine/ arguments/ beliefs.

2103. Kainz, Howard P.

"Active and Passive Potency" in *Thomistic Angelology*. The Hague: Nijhoff, 1972. 9024712955. Bibliography: pp. [100]–101. vii, 104 pp. 24 cm. Thomas Aquinas' philosophy of separate substances (angels) supplies us with a convenient "test case" for his interpretation of Aristotelian metaphysics, e.g., re: the relationship of supposedly spiritual creatures to the physical universe, the possible separate existence of soul from body, and "negative" theological knowledge. The Thomistic theory of angelic hierarchies can no longer find any foundation in the physics of the day, but is a value phenomenologically, e.g., by giving epochs an index of socio-political presuppositions and by showing the way toward counterbalancing the negative notion of God with a positive organically differentiated notion. Set up an interesting approach to the idea "angel." Discussion of proof in general and in Aquinas in particular. Much of the article deals with demythologizing Aquinas' presentation using Marx and Jung. For the opposite view on this approach to angels see Ross' article. Presents an interesting critique of Aquinas' position on angel nature and knowledge, see footnote 10 on page 554f. BX1749.K3 SMC, University of Toronto. Philosophy/ methodology/ theology/ demythologizing/ Thomas, Aquinas, Saint, 1225?–1274/ Marx, Karl Heinrich, 1818–1883/ Jung, Carl Gustav, 1875–1961/ Thomism/ knowledge/ Aristotle, 384–322 BC/ separate substances/ nature/ angelology.

2104. ____.

"Angelology, Metaphysics, and Intersubjectivity: A Reply to G. N. Casey." *Irish Philosophical Journal* 6.1 (1989): 119–32. This is a reply to Casey's challenge to his suggestion in "Active and Passive Potency" in *Thomistic Angelology* that there is an inconsistency in Aquinas' contention that an angel would be endowed with completely transparent self-knowledge and yet be subject to

opacities in knowledge of other angels. The root of the disagreement is the Thomistic doctrine that there can be a completely spiritual potency. Aquinas argues that a potency which is responsible for opacity is at least analogous to what we designate as corporeality; and that, in any case, there is an important commensurability between self-knowledge and knowledge of the other. *Philosopher's Index*, 1990, p. 511. Philosophy/ metaphysics/ epistemology/ self-knowledge/ self-transparency/ Casey, Gerard N./ Thomas, Aquinas, Saint, 1225?–1274/ Thomism/ separate substances.

2105. ____.

"Separate Substances Revisited." *New Scholasticism* 44 (1970): 550–64. Although the traditional proofs for the existence of angels are inadmissible, we might still speculate about their existence. "From the viewpoint of Thomistic philosophy," angelology is important insofar as it brings certain metaphysical problems to a head. "From the viewpoint of a philosophical anthropology," a) the angel serves as a mythical model for some future ideal of human consciousness; b) the "hierarchies" of angels seem to typify an unconscious hierarchy of values promulgated to society; and c) the reciprocity of act/potency amid the hierarchies gives us a possible symbolic key to a viable meaning for "equality" in western civilization. Finally, "From the viewpoint of the philosophy of religion," angels may be an apt means for expressing the "determinations" of God. Could all this tell us anything about the existence of angels? Only if there is a certain sense in which ideas could be more "real" than physical existence. *Phil. Index*, 1971, p. 564. Philosophy/ methodology/ existence/ myth/ hierarchy/ separate substances.

2106. Kaiser, Walter C.

"Inner Biblical Exegesis as a Model for Bridging the 'Then' and 'Now' Gap: Hos 12:1–6." *Journal of the Evangelical Theological Society* 28 (1985): 33–46. Rel 142. Gadamer, Hans-Georg, 1900–/ Scripture/ Jacob/ Genesis/ Hos 12:1–6/ theology/ interpretation/ Bible/ Old Testament.

2107. Kakes, H.

Waar Zijn de Engelen Nu? Kampen: Kok, 1976. 9024205573. Bibliography. BT966.2.K34. Doctrine/ beliefs/ religious/ inspirational.

2108. Kallas, James G.

Jesus and the Power of Satan. Philadelphia:

Westminster Press, 1968. BT301.2.K34. Jesus Christ/ Bible/ devil/ teachings/ religious/ inspirational.

2109. _____.

The Real Satan: From Biblical Times to the Present. Minneapolis: Augsburg, 1975. 0806614668. BT981.K34 1975. Jesus Christ/ Devil/ demonology/ Satan/ doctrine.

2110. Kallas, James G., and Stephen B. Knudsen.

Revelation: God & Satan in the Apocalypse. Minneapolis, MN: Augsburg Publishing, 1973. 0806613327. "Book study guide, by Stephen B. Knudsen" ([8] pp.) in pocket. BS2825.2.K34 1973. Bible/ New Testament/ Old Testament/ Apocalyptic literature/ God/ interpretation/ Satan.

2111. Kamel, Bishoi.

"The Divine Liturgy: A Company with Heaven." *Coptic Church Review: A Quarterly of Contemporary Patristic Studies* 5.2 (1984): 53–57. Translated by L. Soliman. R11 #193. Coptic Church/ liturgy/ Eucharist (Roman Catholic ritual).

2112. Kamperger, Franz Aloysius.

Quaestiones et Responsa Theologica: De Deo Uno, et Trino Deo, de Angelis, de Beatitudine. Eystadii: Typis ac impensis Francisci Strauss, 1705. BQ/7067/.A52/CRC SMR, University of Toronto. Angelology/ theology/ philosophy/ systematic.

2113. _____.

Se Angelis Quaestiones et Responsa Theologica Praelecta Quondam. Olmucij: J. J. Kylian, 1679. OCLC Search, May 31, 1992, p. 170. Theology/ angelology/ systematic/ nature/ philosophy.

2114. Kant, Immanuel.

Critique of Judgement. Translator Werner S. Pluhar. Indianapolis, Ind.: Hackett Publishing Co., 1987. B2783 E5 P58, Luther. Intuitive knowledge/ pure-mind/ non-sensible/ intellect/ UofR.

2115. _____.

Critique of Practical Reason. Translator Lewis White Beck. New York: Bobbs-Merrill (The Library of Liberal Arts), 1956. B2773 E5 A2, Campion and Luther. Goodness/ will/ pure will/ UofR/ Ethics.

2116. _____.

Critique of Pure Reason. Translator Norman Kemp Smith. New York: St. Martin's Press, 1929. B227–8–B333–4. Contrast implicitly angelic knowing with human knowing and denies that we can know anything about spiritual beings. B2778 E5 M44 1934, Campion and Luther. Philosophy/ metaphysics/ epistemology/ pure-mind/ intuitive knowledge/ knowledge/ UofR.

2117. _____.

Foundation of the Metaphysics of Morals. Translator Lewis White Beck. New York: Bobbs-Merrill Co. (Library of Liberal Arts), 1959. B2785 E5 G74 1991, Main. Pure will/ goodness/ will/ UofR/ ethics.

2118. _____.

Träume Eines Geistersehers [English Dreams of a Spirit Seer, and Other Related Writings]. Translator and Commentator John Manolesco. 1st ed. New York: Vantage Press, 1969. Includes bibliographical references. Recon28. B2793.E5 G613 1969, Michigan State University; and McDannell/Lang's *Heaven*, p. 379. Philosophy/ metaphysics/ epistemology/ experiences/ encounters/ critical/ skepticism.

2119. Kaplan, C.

"Angels in the Book of Enoch." *Anglican Theological Review* 12 (1930): 423–37. This article traces the origins of the names of the angels to the popular myths of cultures which surrounded Judaism. Brammer, 2; North's article, p. 445. Enoch/ names/ Judaism.

2120. Kaplan, Steven.

"The Ethiopian Holy Man as Outsider and Angel." *Religion: Journal of Religion and Religions* 15 (1985): 235–49. Rel 146. Holiness/ Ethiopic/ monasticism/ rituals/ asceticism.

2121. Kardec, Allan.

Heaven and Hell; or, The Divine Justice Vindicated in the Plurality of Existences. Containing a Comparative Examination of the Various Doctrines Concerning the Passage from the Earthly Life to Spirit-Life, Future Rewards and Punishments, Angels and Devils, &c. ...Being the Practical Confirmation of "The Spirits' Book." London: Trubner, 1878. At head of title: Practical spiritism. Errata slip inserted after p. viii. viii, 448 pp. 20cm. OCLC. Spiritualism/ doctrine/ beliefs/ interpretation/ religious.

2122. Kasack, Wolfgang.

"Der Schutzengel in den Gedichten Dmitrii Klenovskijs." *Communicatio Fidei*. Editors H. Buerkle and G. Becker. 1984. 357–70. RII #215. Klenovskii, Dmitrii I., 1892–/ poetry/ Russian/ religious.

2123. Kashdan, Alexander P., Editor.

The Oxford Dictionary of Byzantium Vol. I. New York: Oxford University Press, 1991. p. 97. "Angel (lit. 'messenger'). Byz. angelology was developed primarily by pseudo-Dionysios the Areopagite and later by Patr. Nikephoros I. Angels were construed as spiritual, that is, incorporeal beings, even if in early patristic writings their incorporeality was treated as relative: they were described there as having spiritual bodies of finer substance than those of men. Angels were held to be much more numerous than men, or even innumerable. Created beings, angels were bought forth by divine will, either before the material world or simultaneously with it. They had free will and were liable to sin: thus the Devil was a fallen angel. They had no foreknowledge of the future. Their function first and foremost was to praise God. They also served Christ and the church, assisting the faithful in the struggle against demons. Some theologians (but not Dionysios) developed the idea of guardian angels protecting individuals, nations, and esp. the soul of the dead. John of Damascus insisted that angels were not demiurges, thus rejecting the interpretation of dualism.

"Dionysios advanced the concept of a hierarchy, dividing the angels according to their proximity to God into nine orders and three triads: Seraphim, Cherubim, and Thrones; Dominations, Virtues, and Powers; Principalities, Archangels, and Angels. The idea of angelic hierarchy was understood as parallel to the human ascent to the divine via three rungs of purification, illumination, and unification with God; in this connection monastic status was defined as the 'angelic life.' The cult of angels developed esp. in southwest Asia Minor, arousing concern among some church fathers of the 4th–5th c.: the Council of Ladikeia in Phrygia warned against the worship of angels, and Theodoret of Cyrrhus stigmatized it as a specifically Jewish superstition. Nevertheless, their veneration was strong in Byz. Hagiographic texts often represented them as fulfilling divine commands and particularly as eunchlike guardians, clad in white, who accompanied the Virgin. "After the 5th c., the wingless divine messengers of the OT

were invariably represented like the Nike and the winged creatures of the Annunciation and the Myrrophoroi. Endowed with curly heads, Hellenic profiles, and white garments, even in groups angels displayed an unvarying perfect uniformity. Across a millennium, their only significant iconographical development was a marked tendency to multiply in number. Commenting on their traditional iconography, Psellos declares that angels have human form because they are rational beings but are winged because of their motion toward heaven. They carry orbs to indicate their speed, for a sphere scarcely touches the ground; the fillet around their heads suggests purity and chastity." DF521 O93, Campion. Dictionary/ terms/ definition/ UofR/ Byzantine/ beliefs/ doctrine/ Dionysius Areopagita, Pseudo- (c451–500 AD)/ hierarchy/ history/ development/ iconography.

2124. Kasia, Andrzej.

Matamorfozy Diabla. Wyd. 1. ed. Warszawa: Iskry, 1977. BR100.K33. Christianity/ philosophy/ devil/ demonology/ doctrine/ beliefs.

2125. Kasper, W.

"Die Lehre der Kirche Vom Bösen." *Die Macht des Bösen und der Glaube der Kirche*. Editor Rudolf Schnackenburg. Dusseldorf: Patmos, 1979. 68–84 OCLC; and Quay, p. 21. Theology/ Bible/ Old Testament/ New Testament/ interpretation/ criticism.

2126. Kasper, W., and K. Lehmann, Editors.

"Das Theologische Problem des Bösen." *Teufel-Bamonen-Bessessenheit: Zur Wirklichkeit des Bösen*. Mainz: Matthias-Grunewald, 1978. 41–70. OCLC; and Quay, p. 21. Bible/ Old Testament/ New Testament/ interpretation/ criticism.

2127. Kastor, Frank S.

Milton and the Literary Satan. Amsterdam [Keizersgracht 302–304]: Rodopi, 1974. 9062031986. Includes index. PR3562.K3. Milton, John, 1608–1674/ devil/ literature/ Satan.

2128. Katsh, Abraham Isaac.

Judaism in Islam: Biblical and Talmudic Backgrounds of the Koran and Its Commentaries: Suras II and III. New York: Bloch Publishing Company, 1954. Text in English; notes in Arabic and Hebrew. "Grew out of ... [the author's] doctoral dissertation submitted in 1943 to the Dropsie

College for Hebrew and Cognate Learning [under title: Aggadic background of the Qur'an, suras II and III].” Bibliography: pp.229–245. BP134.J4 K38, Pennsylvania State University; and E. Waugh’s “Jealous Angels,” p. 58. Dissertation/ Judaism/ Islam/ Koran/ commentary/ interpretation/ criticism/ development.

2129. Kauffman, Daniel.

Bible Doctrine: A Treatise on the Great Doctrines of the Bible, Pertaining to God, Angels, Satan, the Church, and the Salvation, Duties and Destiny of Man. Scottsdale, Pa.: Mennonite Publishing House, 1914. 701 pp.; 22 cm. OCLC. Doctrine/ theology/ controversial literature/ Mennonite Church.

2130. Kauffmann Doig, Federico, et al.

Las Plumas del Sol y Los Angeles de la Conquista. Lima, Peru: Fondo por Recuperación del Patrimonio Cultural de la Nación: Banco del Credito del Peru, 1993. Catalog of an exhibition of angels and feather-related items from the Banco de Credito del Peru, organized by the Secretaria de Relaciones Institucionales and held April–May, 1993. N8090.P68 1993. Aboriginal/ art/ Exhibitions/ Native American/ South American/ Peruvian/ featherwork/ antiquities.

2131. Kaufmann, Yehezkel.

Toldot Ha-Emunah Ha-Yisre'elit [English The Religion of Israel, From Its Beginnings to the Babylonian Exile.]. Translated Moshe Greenberg. Chicago: University of Chicago Press, 1960. Abridgement and translation of *Toldot ha-emunah ha-Yisre'elit*. See pp. 63–66, 437. Claims that Israelite angelology appears to be non-derivative. An example is the fact that names of their angels have no pagan antecedents. Discusses evil angels and the importance of the book of Enoch in shaping later angelology. BM165.K3171, Ohio State University; and Koske, p. 19; Van Gemeren, p. 344. Judaism/ origin of angels/ names/ Enoch/ interpretation/ criticism/ theology/ history.

2132. Kaupel, Heinrich.

Die Dämonen Im Alten Testament. Augsburg: Benno Filser, 1930. viii, 150 pp.; 25 cm. Includes bibliographies and index. BS1199.D4 K38, Duke University; and Schneewis’ *Angels and Demons According to Lactantius*, p. xv. Demons/ demonology/ Bible/ Old Testament/ interpretation/ criticism.

2133. Kautsky, Karl.

Der Ursprung des Christentums [English Foundations of Christianity: A Study in Christian Origins: Authorized Translation from the 13th German Ed.]. 1925. Translator Henry F. Mins. Modern Reader PB-262. New York: Monthly Review Press, 1972. 0853452628 (pbk.). Includes bibliographical references and index. BR129.K37 1972, University of Alberta; and G. Davidson’s *A Dictionary of Angels*, p. 375. Christianity/ origin of angels/ social conditions/ Rome/ Judaism/ Jewish/ development/ influences/ history.

2134. Kaye, Bruce Norman.

The Supernatural in the New Testament. Guildford: Lutterworth Press, 1977. 071882234X. BT366.K39, University of Alberta. Jesus Christ/ supernatural/ Bible/ New Testament/ miracles/ interpretation/ criticism.

2135. Keach, Benjamin.

Christ Alone the Way to Heaven, or, Jacob’s Ladder Improved: Containing Four Sermons Lately Preach’d on Genesis XXVIII, XII: Wherein the Doctrine of Free-Grace Is Display’d Through Jesus Christ: Also Discovering the Nature, Office, and Ministration of the Holy Angels: to Which Is Added One Sermon on Rom. 8, 1: With Some Short Reflections on Mr. Samuel Clark’s New Book Intituled Scripture Justification. London: Printed and sold by Benja. Harris, 1698. On spine: Keach’s Glorious grace. With: The display of glorious grace / by Benjamin Keach. London: Printed by S. Bridge and sold by M. Fabian, 1698. [2], 116 pp.; 18 cm. OCLC; and CL0037000041 University Microfilms International. Scripture/ justification/ Bible/ Old Testament/ Genesis/ Gen 28:12/ New Testament/ Romans/ Rom 8:1/ sermons/ Jacob/ ladder.

2136. Kearney, Richard.

“Avenging Angel: An Analysis of Neil Jordan’s First Irish Feature Film.” *Studies: An Irish Quarterly Review* 71.283 (1982): 296–303. MLA #35. Irish/ literature/ film/ Jordan, Neil, 1950–/ violence/ archetypes.

2137. Keck, David Anderson.

“The Angelology of Saint Bonaventure and the Harvest of Medieval Angelology.” Harvard University, 1992. Thesis (Ph.D.) Harvard University. BX4700.B68 K42 1992, Campion. Dissertation/ Bonaventure, Saint, 1217–1274/ history/ doctrine/ philosophy/ medieval/ 600–1500/ church/ UofR.

2138. _____.

Angels and Angelology in the Middle Ages. New York: Oxford University Press, 1997. 0195110978 (cloth: alk. paper). Includes bibliographical references and index. BT966.2.K43 1997. History/ doctrine/ medieval/ 600–1500/ cults/ angelology/ philosophy.

2139. Keferstein, Friedrich.

Philo's Lehre Von den Göttlichen Mittelwesen. Zugleich Eine Kurze Darstellung der Grundzuge des Philonischen Systems. Leipzig: Wilhelm Jura, 1846. vii, 1, 258 pp.; 21 cm. OCLC. Philo Judaeus of Alexandria, fl 20 BC–40 AD/ history/ doctrine/ God/ logos/ Judaism/ philosophy.

2140. Keil, Carl Friedrich, and Franz Delitzsch.

Biblischer Commentar Über das Alte Testament [English Biblical Commentary on the Old Testament]. Translator James Martin. Clark's Foreign Theological Library Fourth series. Edinburgh: T. & T. Clark, 1857. BS/1154/K413 VUEM 1 #1–4, University of Toronto; and Van Gemeren, p. 333. Bible/ Old Testament/ commentary/ interpretation/ criticism/ theology.

2141. Keith, Juanita Orton.

The Angels Proclaim Radiant Living. Des Moines, Iowa: Archer Creative Press, 1995. 0962835129. BF1301.K29 1995. Spirits/ writings/ miscellanea/ channeling/ spiritualism/ mental healing/ meditations/ religious/ action.

2142. Keller, Harald.

Der Engelspfeiler in Strassburger Munster. Berlin: Gebr. Mann, 1947. On angels in Gothic art and sculpture. N8090 K29. Cathedrale de Strasbourg/ art/ sculpture/ gothic.

2143. Keller, Joseph Anton.

Zweihundertundzwanzig Engels-Geschichten zur Belebung des Vertrauens auf den Schutz und die Furbitte der Heiligen Engel. Mainz: Franz Kirchheim, 1889. OCLC 24. Devil/ devotional/ religious/ inspirational.

2144. Keller, Thomas, and Deborah S. Taylor.

Angels: The Lifting of the Veil. Norfolk, VA: Hampton Roads Pub. Co., 1994. 1878901966 (pbk.). "How to open the door to the angelic realm"—Cover. BL477.K45 1994. Millennialism/ inspirational.

2145. Kelley, E. G.

The Philosophy of Existence: The Reality and Romance of Histories in Four Books; Including a Brief History of Angels and Purgatory. London: Chapman and Hall, 1878. xvi, 630 pp.; 23 cm. Book I. History of deities, or Theism and mythism — Book II. History of heaven, or, The celestial regions — III. History of demons, or, Demonism. — IV. History of Hades, or, The infernal regions. OCLC. Religion/ mythology/ philosophy/ history.

2146. Kellison, Matthew.

A Treatise of the Hierarchy ... of the Church. 1629. English Recusant Literature, 1558–1640 152. Menston (Yorkshire): Scholar Press, 1973. 0859671100. Reprint of: Doway: G. Pinchon, 1629. BX/1750/.A1/E5/v.152/CRC SMC, University of Toronto; and Patrides' "Renaissance Views on the Unconfused Orders," p. 265. Hierarchy/ church/ model/ ideals/ order of reality.

2147. Kelly, Bernard J.

God, Man and Satan. Westminster, Md.: Newman Press, 1950. 102 pp. 19 cm. 240.659 K29, Duke University; and Nicolas Corte's *Who Is the Devil?*, p. 127. Demons/ devil/ doctrine/ demonology/ theology/ interpretation.

2148. _____.

The Metaphysical Background of Analogy: A Paper Read to the Aquinas Society of London in 1957. Aquinas Papers; no. 29. London: Aquin Press, 1958. Includes bibliographical references. B/765/.T54/A22/no.29 SMC, University of Toronto. Analogy/ metaphysics/ linguistic/ language/ uses/ meaning.

2149. Kelly, Henry Ansgar.

The Devil at Baptism: Ritual, Theology, and Drama. Ithaca, N. Y.: Cornell University Press, 1985. A definitive study of the role of the Devil in the baptismal rite of both Eastern and Western liturgies. BT981 K44, Campion. Devil/ demonology/ baptism/ initiation rites/ liturgy/ drama/ UofR.

2150. _____.

Towards the Death of Satan: The Growth and Decline of Christian Demonology. London, Dublin: Geoffrey Chapman, 1968. 0225275457. vii, 137 pp. 23 cm. Bibliographical footnotes. BT975.K44, Northwestern University; and Van der Hart's *The Theology of Angels and Devils*,

p. 91. Demons/ demonology/ doctrine/ history/ influences/ development.

2151. Kelsey, Morton T.

The Christian & the Supernatural. Minneapolis, MN: Augsburg Publishing, 1976. 0806615257. Bibliography: pp. 159–168. Parapsychology, religious aspects, Christianity. BR115.P85 K44 1976, University of Alberta. Parapsychology/ religious/ Christianity/ supernatural/ psychical research/ experiences.

2152. ____.

Discernment: A Study in Ecstasy and Evil. New York: Paulist Press, 1978. 0809121573. BV5083. K44. Discernment/ spirits/ pastoral/ counseling.

2153. Kempe, Margery, Editor.

The Cell of Self-Knowledge: Early English Mystical Treatises. Translator Charles Crawford. Spiritual Classics. New York, N.Y.: Crossroad, 1981. 0824500822. Contents: 1. Catherine of Siena. Profitable teachings from the life of the bride of Christ.—Hilton, Walter. Letter to a friend on hearing the song of angels.—The letter on prayer.—A much-needed letter on moderation in spiritual impulses.—A treatise on discernment of spirits, necessary for those who wish to lead spiritual life.—Rolle, Richard. The love of God.—Contemplation. BQT/2468/.K45 IMS/University of Toronto. Mysticism/ medieval/ 600–1500/ spiritual life/ discernment/ spirits/ “Song of Angels”/ religious.

2154. Kendrick, W. Gerald.

“Authority, Women, and Angels: Translating 1 Corinthians 11.10.” *Bible Translator* 46 (1995): 336–43. 0260-0935. St. Paul’s attitude towards women. RI1. Bible/ New Testament/ Corinthians/ translation/ Cor 1:11.

2155. Kennedy, Leonard A.

“St. Albert the Great’s Doctrine of Divine Illumination.” *Modern Schoolman* 40 (1962): 23–38. This is a study of St. Albert’s teaching on illumination as it developed throughout his lifetime. It points out that it can be found in the philosophical publications as well as the theological ones, and establishes the doctrinal unity of these two types of writings. The article concludes that Albert held: (a) Man’s intellect is illumined by God and the angels. (b) This illumination is required for metaphysics in general and a knowledge of separate substances in par-

ticular. (c) It is a purely natural manner of knowing. (d) It is not known whether it gives the content of knowledge. Some have argued that St. Albert all but rid himself of illuminationism and even paved the way for the full Aristotleanism of St. Thomas. The truth is, however, that St. Albert’s adherence to illuminationsim was wholehearted. He raises the interesting question of how we know angels and gives Albert’s response. Philosopher’s Index. Philosophy/ illumination/ theology/ metaphysics/ epistemology/ God/ intellect/ divinity/ Albertus Magnus, Saint, 1193?–1280.

2156. Kenny, J. P.

The Supernatural; Medieval Theological Concepts to Modern. New York: Alba House, 1972. 0818902515. Bibliography: pp. [145]–150. BT745.K45. Supernatural/ history/ doctrine/ beliefs/ development/ influences/ medieval/ modern.

2157. Kent, W. H.

“Demon.” *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church*. General Editor Charles G. Herbermann. Vol. 4. New York: Robert Appleton, Co., 1908. 710–11. 15 volumes. A major undertaking offering scholarly views on a wide range of topics relevant to the whole idea of angels. There is a copy of this encyclopedia on the Internet which should make the work even more useful. BX841 C3, Campion; and Schneewis’ *Angels and Demons According to Lactantius*, p. xviii. Demons/ encyclopedia/ definition/ words/ history/ doctrine/ discipline/ reference/ UofR/ dictionary.

2158. ____.

“Demonology.” *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church*. General Editor Charles G. Herbermann. Vol. 4. New York: Robert Appleton, Co., 1908. 713–17. 15 volumes. A major undertaking offering scholarly views on a wide range of topics relevant to the whole idea of angels. There is a copy of this encyclopedia on the Internet which should make the work even more useful. BX841 C3, Campion; and Schneewis’ *Angels and Demons According to Lactantius*, p. xviii. Demonology/ encyclopedia/ definition/ words/ history/ doctrine/ discipline/ reference/ UofR.

2159. _____.

"Devil." *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church*. General Editor Charles G. Herbermann. Vol. 4. New York: Robert Appleton, Co., 1908. 764–67. A major undertaking offering scholarly views on a wide range of topics relevant to the whole idea of angels. There is a copy of this encyclopedia on the Internet which should make the work even more useful. BX841 C3, Campion; and Schneewis' *Angels and Demons According to Lactantius*, p. xviii. Devil/ encyclopedia/ definition/ words/ history/ doctrine/ discipline/ reference/ UofR.

2160. Kepler, Johannes.

"Epitome of Copernican Astronomy." *Great Books of the Western World*. Translator Charles Glenn Wallis. Editor in Chief. Robert Maynard Hutchins. Vol. 16. Chicago: Encyclopedia Britannica, Inc., 1952. 845–1008. AC1 G7 1952, Campion; AC1 G78 1955, Main; and AC1 G72 1990, Luther. Stars/ science/ astronomy/ explanations/ UofR/ philosophy.

2161. _____.

"Harmonies of the World." *Great Books of the Western World*. Translator Charles Glenn Wallis. Editor in Chief. Robert Maynard Hutchins. Vol. 16. Chicago: Encyclopedia Britannica, Inc., 1952. 1009–85. AC1 G7 1952, Campion; AC1 G78 1955, Main; and AC1 G72 1990, Luther. Stars/ astronomy/ science/ explanations/ philosophy/ movement/ UofR.

2162. Kessler, Gertrud.

"Marc Chagall: Der Engelssturz: Meditation." *Via Indirecta: T. Kampmann*. Editors G. Lange and W. Langer. 1969. 167–81. RI1 #522. Chagall, Marc, 1887–/ meditations/ religious/ spiritual.

2163. Kidson, Peter, and Joanna Cannon, Editors.

Cathedrals & Monastic Buildings in the British Isles, Part 7, Lincoln, Angel Choir. London: H. Miller in association with the Courtauld Institute of Art, 1978. S400:01.b.102.2(3), Cambridge University. Art/ Lincoln Cathedral/ architecture/ Gothic/ English/ sculpture.

2164. Kiely, Robert.

"Angelic Discourse or Unstable Allegory? The

Play of the Literal and Figurative in Augustine's Confessions, The Little Flowers of St. Francis, and Bunyan's Pilgrim's Progress." *Stanford Literature Review* 1–2.5 (1988): 105–30. MLA #11. English/ Bunyan, John, 1628–1688/ Augustine, Saint Bishop of Hippo, 354–430/ Francis of Assisi, Saint, 1182–1226/ allegory/ literature/ "Confessions"/ "Pilgrim's Progress."

2165. Kilber, Henricus, Ignatz Neubauer, and Leonardus Lessius.

Tractatus de Deo Uno et Trino. 2a. ed. Theologia Wirceburgensis; v.2, pt.1. Lutetiae Parisiorum: Julien, Lanier, 1852. BX1750.T49 1852 v.2, pt.1–2. God/ attributes/ trinity/ angelology/ systematic/ theology/ philosophy.

2166. Kilwardby, Robert, and Gerhard Leibold.

Quaestiones in Librum Secundum Sententiarum. Veröffentlichungen der Kommission für die Herausgabe Ungedruckter Texte aus der Mittelalterlichen Geisteswelt; Bd. 16. München: Verlag der Bayerischen Akademie der Wissenschaften: In Kommission bei der Beck, 1992. 3769690168. BX1749.P4 K536 1992. Peter Lombard, Bishop of Paris, ca. 1100–1160/ creation/ demonology/ human/ theology/ sin/ fall.

2167. Kiner, Sue.

In the Company of Angels Biblical Truths About God's Glorious Creatures. Prod. Sue Kiner, et al. Ignatius Press, 1995. BL477.I53 1995. Video-cassettes/ beliefs/ popular/ religious/ inspirational.

2168. King, Charles William.

The Gnostics and Their Remains, Ancient and Medieval. London: Bell and Dalby, 1864. xvi pp., 1 l., 251 pp. front., plates (part fold.) 24 cm. RIBGR06291443-B, Brown University; and G. Davidson's *A Dictionary of Angels*, p. 375. Antiquity/ Gnosticism/ talismans/ ancient/ medieval/ origin of angels/ influences/ history.

2169. King, Fergus J.

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takes on from the earliest OT writing to the works of contemporary theologians. The last two paragraphs of this article are rather interesting: "Strictly speaking, the existence of angels is not a matter of divine revelation but is presupposed by both the biblical witness and church teaching (see D.S. 800). Angels are less the subject or content of revelation than its medium. In that respect, they can be viewed as real and dynamic mediations of human consciousness of the divine, i.e., through them we apprehend the presence, knowledge, and will of God for us in terms of both the general providence and specific circumstances of our lives. Theologically, angels are also cosmological principles, dynamic and mysterious structures of extra-mental reality that pervade and order the universe as the expression of God's creative knowledge and purpose beyond all human concerns. In either respect, angels are manifestations of suprahuman wisdom and power that operate within time and space but are not confined to historical existence as we know it.

"They are not, for instance, living beings (organisms), since they are not embodied, and so cannot die. Nor are they subject to sickness, fatigue, hunger, or illusion. Activities such as knowing, will, and remembering, while sufficiently analogous to human experience to permit communication, are also fundamentally different. Finally, insofar as angels are bodiless, individuals are distinguished from one another functionally rather than materially, each angel being a species or class in itself which expresses a specific relationship between God and the natural and human world." Richard Woods. BR N39 1987, *Campion*. Dictionary/ definition/ terms/ UofR/ history/ development/ theology.

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"The Enduring Questions of Action at a Distance." *Albert the Great: Commemorative Essays.* Editor Francis J. Kovach and Robert W. Shahan. Norman: University of Oklahoma Press, 1980. 161–235. xix, 297 pp.: port.; 24 cm. Includes bibliographical references and index. The essay consists of three parts. The first lists the numerous positions ever taken on the question whether action at a distance is possible. The second and principle part analyzes two sets of texts: those in which Albert maintains the necessity of direct or indirect contact for action; and those in which Albert seems to imply action at a distance in celestial influences, occult powers, the evil eye, and angelic location. Having shown that the latter set of texts are also contiguous, Albert is

classified as being the first thinker in history explicitly asserting both the physical and the metaphysical impossibility of action at a distance. The third and concluding part is historical dealing with the originality of Albert's causal contiguism and its influence upon medieval and modern thinking. B765 A44 A54 Campion. Philosophy/ action at a distance/ causality/ Albertus Magnus, Saint, 1193?–1280/ metaphysics/ distance/ action/ contiguism/ UofR.

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1986, Andy Lakey had a near death experience during which he encountered seven angels. The experience changed his life and ultimately touched the lives of countless others. After his recovery, Lakey sat for hours, sketching pictures of the heavenly visitors who saved his life and gave him a second chance. He didn't fully understand what was driving him to constantly draw these images until 1990, when he was revisited by three angels who appeared in a ball of light. When the artist emerged from this vision, he had a clearly-defined mission: to create 2,000 angel paintings by the year 2000. Today, Andy Lakey is one of the world's foremost painters of angels, and his works are collected by museums and art lovers around the globe. Showcasing over one hundred of his finest pieces, *Andy Lakey: Art, Angels, and Miracles* chronicles this unique artist's six-year explosion of creative output and the critical acclaim and astonishing success that has embraced him. Filled with testimonials from those who have been touched by the angel paintings and their healing power, from art critics who affirm the quality of the art to collectors like President Jimmy Carter, author Betty J. Eadie, and actor Ed Asner, *Art, Angels, and Miracles* is a natural extension of Andy Lakey's effort to share his extraordinary and inspirational art with as many people as possible. ND237.L238 A2 1996; ISBN: 1570362823/ 6658-8665258-894735. Lakey, Andy, 1959–/ painting/ American/ biography/ art/ experiences/ encounters/ painting/ 2000.

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Introduction à l'Étude de la Doctrine Secrète [English Selected Studies in the Secret Doctrine]. Translator Ianthe H. Hoskins. London: Theosophical Publishing House, 1977. 0722950713. "Works by H. P. Blavatsky": p. [7] English. Discussion of views of Mme. Blavatsky on fallen angels who believes that they are "doomed by the law of karma and evolution" to be re-born. Some very confusing theosophical terminology here. 8951032, MELVYL — University of California; and Koske, p. 20. Blavatsky, Helena Petrovna, 1831–1891/ theosophy/ re-birth/ karma/ demons/ spiritualism/ inspirational/ religious/ beliefs.

2296. Landers, George M.

"Shall We Neglect the Angels?" *Union Seminary Quarterly Review* 14 (1959): 19–25. Bibliography. Comments on the dearth of studies on angels in current times and discounts the number of Catholic studies for tending to be dogmatical rather than Biblical. Asserts that theology and angelology are the same thing, which is demonstrated by a survey of Old Testament angelology. States that the purpose of maintaining an interest in angels is to guard the Hebrew concept of God. Koske, p. 21. Bible/ theology/ Hebrews/ God.

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Der Baal Tetramorphos und die Kerube des Ezechiel. Paderborn: F. Schöningh, 1918. Studien zur Geshichte und Kultur des Altertums. Describes angels in Ezechiel, angels with four different heads. Discussion of shapes of feet, symbols of God in the form of Adler eagle, king of birds and their contribution to image of cherubim. BL1671.L255b. Ezekiel/ Old Testament/ symbolism/ Cherubim/ Bible/ criticism/ interpretation/ Ba'al Shem Tov.

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2301. Lang, Andrew.

Custom and Myth. 2d rev. ed. London: Longmans, Green and Co., 1885. BL310.L3 1885a, Pennsylvania State University. Mythology/ religion/ folklore/ spirits/ spiritualism/ history/ development/ influences.

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The Making of Religion. 1898. 3d ed. London:

Longmans, Green, 1909. Includes bibliographical references. BL 430 L26 NO 1, University of Alberta; and Fred C. Dickason's *Angels, Elect and Evil*, p. 236. Religion/ origin of angels/ development/ influences/ myth/ symbolism/ spiritualism/ history.

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2305. Lang, Bernhard.

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"No Sex in Heaven: The Logic of Procreation, Death, and Eternal Life in the Judaeo-Christian Tradition." *Mélanges Bibliques et Orientaux en l'Honneur de M. Mathias Delcor*. Editors Andre Caquot, et al. Neukirchen: Neukirchener Verlag, 1985. 237-53 McDaniel/Lang's *Heaven*, p. 360. Philosophy/ gender/ Judaism/ Christianity.

2307. Lang, Helen S.

"Bodies and Angels: The Occupants of Place for Aristotle and Duns Scotus." *Viator: Medieval and Renaissance Studies* 14 (1983): 245-66. MLA #10. Scottish/ literature/ Duns Scotus, John, c1266-1308/ Aristotle, 384-322 BC/ physics/ place/ philosophy.

2308. Lang, Jovian P., Editor.

New York [Catholic Book Publishing Co.]. 1989 ed. pp. 29-30. "Angels: A word that comes from the Greek for 'messengers' and denotes free spirits not dependent on matter, created to honor and serve God. The existence of angels was defined by the Church during the Lateran

Council IV (1215) and Vatican Council I (1870). Since angels are free, they are able to sin. Hence, devils, angels by nature, are called fallen angels. "Angels differ in perfection of nature and grace and normally are considered to be grouped in nine different choirs: archangels, angels, principalities, dominations, powers, virtues, thrones, cherubim, and seraphim. "In the OT their principal activities were divided between praising God and acting as messengers to human beings. In the NT they are related to Christ's kingship over creation, and are usually connected with the events of His life, such as adoring Jesus at His birth, ministering to Him during His Public Life, and being messengers at the time of His Resurrection. Paul, in his Epistles, makes clear that the angels are subordinate to Christ. They pertain to Christ's salvific relation to the world, and their spiritual presence and influence are felt by the world at large...." The remainder of the article turns to issues involving liturgy such as: feast of the three archangels, role in Mass, hymns, Eucharistic Prayer, and the Liturgy of the Hours. BV173 L26 1989, Campion. dictionary/ terms/ definition/ UofR/ liturgy/ archangels/ mass/ hymns/ liturgy of the hours.

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Good and Evil Spirits: A Study of the Jewish and Christian Doctrine, Its Origin and Development. London, New York: Society for promoting Christian knowledge; The Macmillan Company, 1942. BL500.L3; North's article, p. 425; and Fred C. Dickason's *Angels, Elect and Evil*, p. 234. Eschatology/ spirits/ animism/ Judaism/ demons/ Christianity/ origin of angels/ history.

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Gili Angeli: Storia e Pensiero [The Angels: History and Theory]. Saggi Teologici 41. Genova: Maretti, 1991. 8821168107. Bibliography. Reviewed by M. Pesce in Rivista di Storia e Letteratura Religiosa, V28, N3, 1993, p645-646. BT966.2.L3. History/ doctrine/ theory/ philosophy.

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Les Anges. Paris: P. Lethielleux, 1890. Extraot des Conferences sur la théologie de Saint Thomas d'Aquin, par le reverend pere Lavy; Microfilm. Washington, D. C. United States

Library of Congress. OCLC 13. Thomas, Aquinas, Saint, 1225?-1274/ theology/ philosophy.

2338. Law, Bimala Churn.

The Buddhist Conception of Spirits. [2d]. ed. Varanasi: Bhartiya Pub. House, 1974. BL1475S65 L3. Spirits/ Buddhism/ doctrine.

2339. Law, M. D., and M. Vibart

Dixon, Editors.

Chamber's Encyclopedia I. London: International Learning Systems, 1968. p. 423. "Angel usually denotes a superhuman being, but translates Hebrew and Greek words for messenger. Early Hebrew thought did not distinguish clearly natural and supernatural; the spirit of God clothed itself in Gideon (Jud. xiii. 6) and rushed on Samson (xiv. 19); God appeared in human form (xiii. 6; cf. 22). "In later Jewish thought angels were intermediaries between men and the holy God (Zech. I. 9), and are called men (Ezek. xi. 3). Earlier stories were revised and an angel or man replaced God in theophanies (Gen. xvi. 2, 13; xviii. i f., 22; xix. 1). There were angels who misled men by lying (I Kings xiii. 18; cf. xxii); 'destroying' angels or angels of evil things could be sent by God (Exod. xii. 23; Ps. lxxviii. 49; cf. I Sam. xviii. 10).

"In Daniel and the apocryphal books of the Old Testament personal names are given to angels, they function as patrons of nations (Dan. x. 13), and are divided into orders under archangels. We hear of Gabriel (viii. 15-16), possibly because he had human appearance (Aramaic geber = man), Michael (x. 13), Raphael (Tob. iii. 17), but they are all subservient to God. According to a Jewish tradition the names of the angels came from Babylonia. Probably later Jewish angelology was influenced by Persian religion (R. Otto, *The Kingdom of God and the Son of Man*, Eng. trans. 1943), whence also came the number of holy angels, seven, who present the prayers of the saints (Tobit; cf. Enoch xi, Rev. viii. 2); another Jewish tradition traces the fall to refusal to pay homage to man.

"Popular beliefs are clearly reflected in the New Testament. There are hosts (Luke ii. 13) comparable to the rich background of beings attendant on God in Gen. xxviii. 12 (I Kings xxii. 19; Job i. 6) and protecting legions of angels (Matt. xvi. 27; xxvi. 53, as in 2 Kings vi. 17; Ps. xxxiv. 7). As in Persian religion and the Old Testament mention is made of guardian angels: Peter has his angel (Acts viii. 15; cf. Gen. xiviii.

16; Tob. v. 12); there are ministering angels (Matt. iv. 11; Heb. i. 14) and children's angels occupy the favoured place in God's court (Matt. xviii. 10); Gabriel reveals God's will (Luke i. 19); Michael is an archangel (Jude 9; Rev. xii. 17), and the voice of the archangels will herald the coming of the Lord (I Thess. iv. 16). This event and the final judgement are often connected with angelic hosts (Rev. xiv. 16; cf. R. H. Charles in the *International Critical Commentary*, 1630, ad loc).

"In the early Christian church, some members worshipped angels (Col. ii. 18) and regarded them as mediators and superior to Christ; New Testament writers needed to stress the primacy of Christ (Col. i. 15-viii. 4; Heb. i. 4) while still recognizing the place and importance of angels (Heb. i. f.; cf. E. F. Scott, *Varieties of New Testament Religion*, 1943). The early Christian fathers adopted, to a large extent, Jewish belief in an elaborate angelic hierarchy, which became a symbol of the experience of the reality of the unseen spirit-world and God's guarding care. J. N. S." AE5 C443, *Campion*. UofR/ encyclopedia/ terms/ definition/ history/ theology.

2340. Law, Terry.

The Truth About Angels. Orlando, Fla.: Creation House, 1994. 0884193683 (pbk.). BT966. 2.L33 1994. Doctrine/ theology/ inspirational.

2341. Lawler, Ronald David, Donald W. Wuerl, and Thomas Comerford Lawler.

The Teaching of Christ: A Catholic Catechism for Adults. Huntington, IN: Our Sunday Visitor, 1976. 0879738995. Includes indexes. Bibliography: pp. 582-612. For a clear, short, and good presentation of what the Catholic Church teaches about angels, see pp. 66-67. In many ways, these eleven sentences state the teaching rather clearly. If one checks the index, one will find several other places in which angels are mentioned, but very little is added. BX1961.T422 1976, University of Toronto. Roman Catholic Church/ church/ catechism/ beliefs/ doctrine/ definition/

2342. Lawlor, H. J.

"Early Citations from the Book of Enoch." *Journal of Philology* 25 (1897): 164-225. Bauckham, p. 327. Enoch/ philology/ interpretation/ criticism.

2343. Lawrence, Henry.

An History of Angels Being a Theological Treatise of Our Communion and Warr with Them:

Whereunto Is Added a Large Table of the Severall Particulars Contain Therein. London: Printed by Matthew Simmons, and are to be sold by Thomas Huntington, 1649. The author was assisted in this work by John Milton. Microfilm. Ann Arbor, Mich.: University Microfilms International (Early English books, 1641–1700; 1062:22). PR 1127 E22, Main, micro. Milton, John, 1608–1674/ theology/ doctrine/ history/ UofR.

2344. _____.

Militia Spiritualis, or, A Treatise of Angels Handling the Nature, Power, Substance, and Existence of Good and Evil Angels; Wherein Is Likewise Shewed What Incredible Power, Secret Influences, Wiles and Wayes, Methods and Moods the Good and Bad Angels Doe Daily Exercise in the Hearts of Men Though They Little Mind It; All Tending to the Saints Inward Peace and Heart-Communion with Jesus Christ. London: Printed by M. Simmons for John Blaque and Samuel Howes, 1652. PR1127 E22, Main, Micro; and BT965. L38. Nature/ powers/ substance/ existence/ Acts/ ontology/ UofR/ metaphysics.

2345. _____.

Of Our Communion and Warre with Angels: Being, Certaine Mediations on That Subject, Bottom'd Particularly (Though Not Concluded Within the Compasse of That Scripture) on Ephes. 6. 12 with the Following Verses, to the 19th [Microform]. London: Printed for Giles Calvert, 1646. Microfilm. Ann Arbor, Mich.: University Microfilms, 1976. PR1127 E22, Main, Micro. Milton, John, 1608–1674/ goodness/ evil/ demons/ UofR.

2346. Lawrence, James.

Angel Voices from the Spirit World: Glory to God Who Sends Them. Essays Taken Indiscriminately from a Large Amount Written Under Angel Influence by James Lawrence ... Cleveland, O: Nevins Brothers, 1874. BF1301.L45, Library of Congress. Spirit writings/ experiences/ encounters/ religious/ inspirational.

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Angels and Cupids. New York, N. Y.: Rizzoli, 1993. 0847817741 MLCS 94/596 (P). Art/ Cupid (Roman deity)/ painting/ sculpture.

2349. Lawson, George.

Theo-Politica, or, A Body of Divinity Containing the Rules of the Special Government of God, According to Which, He Orders the Immortal and Intellectual Creatures, Angels, and Men, to Their Final and Eternal Estate: Being a Method of Those Saving Truths, Which Are Contained in the Canon of the Holy Scripture, and Abridged in Those Words of Our Saviour Jesus Christ, Which Were the Ground and Foundation of Those Apostolical Creeds and Forms of Confessions, Related by the Ancients, and, in Particular, by Irenæus, and Tertullian. University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, MI 48106. London: Printed by J. Streater, for Francis Tyton ..., 1659. Reproduction of original in Cambridge University Library. Summary of contents: pp. [7]–[14] Errata: p. [17] Wing L712. Microfilm. Ann Arbor, Mich.: University Microfilms International, 1979. 1 microfilm reel; 35 mm. (Early English books, 1641–1700; 963:1) English. CL0037000031 UMI, MELVYL — University of California. Theo-political/ community/ God/ theology/ religious.

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2354. Lea, Charles Henry.

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Invisible Helpers. Chicago: Theosophical Press, 1922. BP573.A L4 1922. Theosophy/ spirits/ messengers/ ministry/ religious/ inspirational.

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Does Man Survive Death? Is the Belief Reasonable?: A Debate. London: Pioneer Press, 1920. Labadie Pamphlet Collection. AQK2270, University of Michigan. Philosophy/ religion/ free thought/ spiritualism/ skepticism/ arguments.

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monology. Edinburgh: The Banner of Truth Trust, 1975. 0851512348. BT 975 L43 1975. Demonology/ teachings/ Satan.

2359. Leavell, Landrum P.

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2360. Lecanu, Auguste Francois.

Geschichte des Satans: Sein Fall, Seine Anhänger, Seine Offenbarungen, Seine Werke, Sein Kampf Gegen Gott und die Menschen: Zauberei, Besessenheit, Illuminismus, Magnetismus, Klopffeister, Tischrücken, Spiriten: Geisterspuk in Kunst und Literatur, Dämonische Verbindung. Regensburg: G. J. Manz, 1863. Translation. (RLIN) MIUG87-B5580, University of Michigan; and Schneewis' *Angels and Demons According to Lactantius*, p. xv. Devil/ Demonology/ teachings/ beliefs/ doctrine.

2361. Leclercq, H.

"Anges." *Dictionnaire d'Archéologie Chrétienne et de Liturgie*. Vol. 1. Paris: Letouzey, 1907. 2080-161 North's article, p. 120; Schneewis' *Angels and Demons According to Lactantius*, p. xviii. Dictionary/ definition/ terms/ archaeology/ history/ influences.

2362. Leclercq, Jean.

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“Angel, Gk. ἄγγελος, a functional name which meant a ‘messenger.’ Nothing was implied thereby about the specific nature of an angel. The Bible presupposed the existence of God’s angels, who contributed to the structuring of the created universe. Through angels, our gaze is extended beyond visible things; through them God’s glory reveals itself, as his presence and his transcendence also do. Further, it is important not to represent in a material way these celestial beings, who themselves are called ‘the Glories.’

“‘The Angel of the Lord’ is mentioned in the prologue and in the epilogue of Matthew, once in Luke and four times in Acts. He was the same as the Angel of Yahweh, who scarcely was different from Yahweh revealing himself here below in a vision form.

“Angelology, or talk about angels, rooted itself in Oriental mythological representations according to which God was surrounded by a court of the ‘sons of God’ or the Seraphim, a celestial army intended to heighten his glory and to locate it in a height inaccessible to humans. The messengers sent by God proclaimed God’s presence at work among men. In the course of centuries their number tended to be multiplied, so that their functions in the celestial court (such as archangels or Cherubim) could be specified and they could be designated by proper names: Michael, Gabriel, Raphael. The meaning of this

tradition was the simultaneous revelation of God's transcendence and his immanence in the whole world.

"The NT does not question angelic representations, but curbs their proliferation. In the gospels, angels appeared at Jesus' service here below or were envisioned at the time of his last coming, they stressed the personal worth of children or of converted sinners, their state in the heavenly court helps us to comprehend the non-terrestrial condition of the chosen ones.

"Christ was superior to the angels. Paul, who was aware of classes of angels, wrestled against the excessive place which the syncretistic Colossian milieu tended to accord to them: there they had proposed intermediary powers in order to screen God's too brilliant light and to furnish many mediators; Paul also developed a Christology which set Christ above the Dominations.

"Opposed to the angels, who were God's messengers, the NT recognizes the angels of Satan, who acted to men's detriment, but who will be conquered definitively.

"The 'angels of the churches' in the book of Revelation are variously interpreted. Some see in them angels responsible for protecting the community, or others, taking them in a metaphorical sense, see them as the churches' 'genies' or the leaders of the community." BS2312 L413 1980, Champion. Dictionary/ definition/ words/ history/ terms/ UofR/

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"De Angelis: Presidential Address to the Pacific Division of the American Philosophical Association at Berkeley, California, December 31, 1930." *The Philosophical Review* 40.2 (1931): 124–51. In Loewenberg's article, we have a philosopher whose concern is not directly with angels but rather with the state of contemporary philosophy. In responding to the contemporary state of philosophy, he takes a certain liberty to talk about angels.

"Of this liberty I too am glad to avail myself. For it enables me to convey through an imaginative medium certain conclusions I have reached concerning the nature of philosophy. And if at the outset my discourse is chiefly about angels, I must ask my audience to bear with me patiently. The liberty to be imaginative I do not interpret as license to be fanciful. My initial disquisition about angels is not impertinent; it is connected with my main subject. I will soon become manifest that my concern is not with celestial spirits but with speculative men" (p. 124).

After characterizing some elements of the traditional conception of angels, Loewenberg gives two examples of how angels have played a role in Modern philosophy. The first is Descartes'

hypothesis of the deceiving angel, or the evil genie, which is an integral part of the whole Cartesian argument for the foundation of the natural sciences. Here we find Loewenberg making comments about Descartes similar to what we have already seen. The second is Samuel Alexander's use of angels in characterizing how the human point of view, itself, is the source of science and how it is radically empirical in that it literally enjoys its object (it takes satisfaction in its object). Alexander distinguishes this from the angelistic point of view that achieves no enjoyment of its object but rather achieves a unity in contemplation.

"Thus the prerogative of consciousness, which consists in enjoyment, is not a prerogative but a predicament; the angel transcends our limitations and contemplates as external our internally enjoyed acts" (p. 127). Alexander's point is that if we are to achieve real science, we must become like angels. As Loewenberg states it, "The empirical method literally is the angelic method, if by means of it alone mind may be shorn of its pretensions, and consciousness relegated to the level of contemplated objects; for none but angels can view mind as not climactic or not privileged and consciousness as amenable to 'extrospection'" (p. 128). Loewenberg's point is that the concept of angels is not the exclusive possession of the medieval thinkers. It has been used in modern times, and he intends to so use it.

In developing his major point, Loewenberg turns to Anatole France's *The Revolt of the Angels*. He distinguishes three different stages of the angels: Faithful angels that worship God, the angels in revolt against God, and the old Lucifer who has grown wise with age. After rather dramatically presenting these three in the context of the novel, Loewenberg now turns to contemporary philosophy to show how it can be made more intelligible in terms of this three-fold distinction. The faithful angels are the idealists and realists alike who hold that there is a determinate reality out there and that the job of philosophy is to record that reality or be guardian angels to its moral ideals. "The angelic method in philosophy, in spite or because of its miraculousness, is held in high esteem by most metaphysicians. It is no invention of Alexander's. He has only coined a happy name for it. The endeavor to meet reality face to face..." (p. 136). The revolutionary angels are the pragmatists, instrumentalists, and humanists who realize that there is no fixed reality out there and that the only way to save mankind is to recognize the role that practical human action plays in creating our truths

and values. The third kind of angels is characterized by Loewenberg as fitting the part of Lucifer in *The Revolt of the Angels*. This Lucifer finds its philosophical incarnations in Spinoza, Kant, and Hegel of the *Phenomenology*. What anchors all there and what enables them to overcome the problems of the Faithful and Revolutionaries is these philosophers understanding of "substance," "thing-in-itself," and "absolute totality."

"The image of philosophers becoming as angels and winging their way to the inmost nature of the real is more than mythical; it typifies the actual fight of thought and discourse, which is human and biased, to the level of things as they are in themselves, to things not relative to a particular organ of experience or station of survey. 'Our intellectual knowledge,' says Saint Thomas, 'must be regulated by the knowledge of the angels.' In this utterance, anticipating by several centuries of Alexander's defense of the 'angelic method,' lies the glory and the pathos of the philosophic enterprise. Philosophic knowledge, though ours, must be 'regulated' by a knowledge not our own; philosophic speculation, originating in the bosom of mortal creatures, must somehow partake of the visions of supernal beings, beings that are free from the limitations and delusions characteristic of an earthly race. How is this tremendous paradox to be solved. Not by the fatal choice between the Scylla of the dogmatists and the Charybdis of the humanists, not by joining the cacophonous choir of the faithful or the ephemeral forces of the rebellious, but by sharing the avowal of Lucifer, which is the avowal of transcendence. In the recognition of the transcendent nature of things lies the desired synthesis of the human and the non-human; though such recognition is ours, it is recognition of what lies beyond our ken. While ours is the speculative assurance that there is a transcendent reality, human speculation, being human, labors in vain to ascertain what it is. Of this transcendent reality all the dogmatic or faithful records are but human and fallible response to it, true merely as responses, if, and when, they are in conformity with the relative norms of human satisfaction and human consistency. To view them otherwise is to believe that philosophy has the magic power of turning men into angels. The wish to exchange our mortal eyes for those of angels, though unexceptionable, is literally made of the same stuff as dreams" (pp. 150-151). B1 P53 Micro, Main; and Collins, p. x. Philosophy/ Descartes, Rene, 1596-1650/ Alexander, Samuel, 1859-1938/ Dewey, John, 1859-1952/

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between relative and absolute impecability. An attack against Henri de Lubac's "Surnaturel" (*Études historiques*, Paris: Aubier, 1946) and Jacques Maritain "Le péché de l'ange," *Revue Thomistie*, 56: 197–239, Avril–Juin, 1956. Study of the nature of angelic will. How angels know. Very much a scholastic analysis. Phil. Index, 1940 USA, p. 1424. Will/ morality/ free will/ Maritain, Jacques, 1882–1973/ Lubac, Henri de, 1896–/ epistemology/ sin/ theology/ philosophy/ analysis/ Thomas, Aquinas, Saint, 1225?–1274/ religion/ grace/ beatitude.

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Three Reformers: Luther, Descartes, and Rousseau. London: Sheed & Ward, 1929. In this book, Maritain not only lays bare all the angelistic fallacies in Cartesian philosophy, but also traces their consequences in modern thought down to Kant and Hegel and beyond. See the section entitled, "Descartes or The Incarnation of the Angel," (pp. 53–89). "Rousseau's man is Descartes' angel, playing the beast" p. 100. In his chapter on Descartes, Jacques Maritain argues that Descartes' philosophy rests upon a fundamental mistake or sin. "The sin of Descartes is a sin of angelism. He turned Knowledge and Thought into a hopeless perplexity, an abyss of unrest, because he conceived human Thought after the type of angelic Thought" (p. 54). Since Descartes is one of the major thinkers who

formed our Western way of looking at reality, we cannot ignore these errors. In fact, Maritain offers his essay as one way to try and free us from these pernicious Cartesian influences.

"Thus the Cartesian reformation is not only at the source of the torrent of illusions and fables which self-styled 'immediate clarities' have poured on us for two centuries and a half; it has a heavy weight to responsibility for the immense futility of the modern world and that strange condition in which we see humanity to-day, as powerful over matter, as informed and cunning to rule the physical universe, as it is weakened and lost in face of the intelligible realities of which the humility of a wisdom subject to Being once made it partaker. To fight against bodies it is equipped like a god; to fight against spirits it has lost all its weapons, and the pitiless laws of the metaphysical universe crush it in mockery" (pp. 80–81).

The chapter is actually divided into three parts. The first presents how angels have been understood, especially by Thomas Aquinas and the tradition to which he belongs.

"According to St. Thomas's teaching, the human intellect is the last of the spirits, and the most remote from the perfection of the divine intelligence. As the zoophyte bridges the gap between two kingdoms, so the rational animal is a transitional form between the corporeal world and the spiritual world. Above it, crowded like sea sand, rise in countless multitude the pure spirits in their hierarchies. These are thinking substances in the true sense of the word, pure subsistent forms, who certainly receive existence and are not existence, as God is, but they do not inform matter and are free from the vicissitudes of time, movement, generation and corruption, of all the divisions of space, all the weaknesses of individuation by *materia signata*; and each concentrates in himself more metaphysical stuff than the whole human race together. Each by itself is a specific type, and exhausts the perfection of its essence, and therefore they are borne, from the moment of their creation, to the complete fullness of their natural creation, to the complete fullness of their natural possibilities, incorrupt by definition. They raise above our heads a canopy of immensity, an abundance of stability and strength which, in comparison with us, is infinite. Transparent each of his own glance; each with full perception of his own substance by that substance, and at a single leap naturally knowing God also — by analogy, no doubt, but in what a mirror of splendour: their intellect, always in act with regard to its intelligible objects, does not derive its ideas from

things, as does ours, but has them direct from God, Who infuses them into it when He creates it. And by these innate ideas, which are in it as a derivation from the divine Ideas, their intellect knows created things the divine Ideas, their intellect knows created things in the creative light itself, rule and measure of all that is. Infallible, then, and even impeccable in the natural order, considered apart from the supernatural end: autonomous and self-sufficing, so far as a creature can be self-sufficing: the life of the angels is an endless outflow of thought, knowledge, and will, without weariness or sleep. Piercing, in the perfect clearness of their intuitions, not, of course, the secrets of hearts nor the unfolding of future contingencies, but all essences and all laws, the whole substance of this universe; knowing the power and actions of fire, water, air, the stars, the heavens, all other bodies, as distinctly as we know the different occupations of our workmen, they are finally, without hands or machines, as masters and possessors of nature, and can play upon nature as on a guitar by modifying the movement of the atoms at their will. In all this we are speaking of the attributes of the angelic nature considered in itself, and, apart from its elevation to the supernatural order, as it subsists in fallen and faithful spirits alike" (pp. 55–56).

In speaking about this presentation on angels, Maritain states, "It was very necessary to show that the word 'angelism' is not a more or less picturesque approximation, but that it designates the special character of the Cartesian reformation in the metaphysical order, and that a number of the clearest and most precise analogies between Descartes and the angelic knowledge can be found" (p. 81). Maritain then goes on to show that there are three basic characteristics involved necessarily in angelic knowledge: (1) it is intuitive, as to its mode; (2) it is innate, as to its source; (3) and it is independent of things, as to its nature. In the second major part of this chapter, Maritain shows how each of these characteristics must be contained in the notion of angelic knowledge but not in human knowledge. Of course, his point is that they are contained in the Cartesian notion of human knowledge. This section not only maintains that Descartes has misunderstood human knowledge in characterizing humans as if they were angels, but it also begins the process of showing how this misunderstanding of human knowledge distorts our Western understanding of the human situation. In the final section of the chapter, Maritain turns to what he takes to be the consequences for us today of Descartes "angelism." Maritain presents

nine consequences and he shows how each follows from conceiving humans as being like angels and how these consequences are at the heart of some of the major problems that plague modern man. "The result of a usurpation of the angelic privileges, that denaturing of the reason driven beyond the limits of its species, that lust for pure spirituality, could only go to the infinite: passing beyond the world of created spirits it had to lead us to claim for our intelligence the perfect autonomy and the perfect immanence, the absolute independence, the aseity of the uncreated intelligence" (p. 79). These consequences are: Absolute Intellectualism, Mathematicism, Idealism, Progressivism, Dualism, Mechanicism, Individualism, Rationalistic Naturalism, and Rationalism. Maritain's conclusion is that we must overcome this illusion of conceiving man as if he were an angel, a disembodied spirit, and grasp what it means to be incarnate. Doing this, Maritain claims, is the first step in overcoming the problems that plague the modern world. Maritain concludes this chapter by saying:

"The Cartesian angel has aged a good deal, he has moulted many times, he is weary. But his undertaking has prospered prodigiously, it has become world-wide and it holds us under a law which is not gentile. He is an obstinate divider and he has not only separated modern and ancient, but he has set all things against each other—faith and reason, metaphysics and sciences, knowledge and love. The intelligence turned by him to the practical utilization of matter overflows in action which is external, transitive, and also material. And by that poor thing, the intelligence replaces the normal complement of its true life, which is the immanent and spiritual activity of love; for knowledge is only truly perfect when it flows out in love. The world sighs for deliverance; it sighs for wisdom, for the wisdom, I say, from which the spirit of Descartes has led us astray, for the wisdom which reconciles man with himself and, crowned with a divine life, perfects knowledge in charity" (p. 89). B792 M3, Campion. Fallacy/ philosophy/ modern/ Descartes, Rene, 1596–1650/ Kant, Immanuel, 1724–1804/ Hegel, Georg Wilhelm Friedrich, 1770–1831/ Rousseau, Jean-Jacques, 1712–1778/ UofR/ progress/ dualism/ intellectualism/ mathematicism/ idealism/ mechanicism/ individualism/ rationalism/ Thomas, Aquinas, Saint, 1225?–1274/ intuitive knowledge/ innate ideas/ UofR.

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sions about angels. The work also reflects on the question of the existence of angels and considers a wide range of different kinds of arguments from different historical periods. The major result of this reflection is not really conclusions about the existence of angels but rather the awareness of how complex these issues are. The work ends by present a wide range of consequences that flow from this study. Special Collections: Campion, Luther and Main. Philosophy/ arguments/ meta-philosophy/ metaphysics/ probability/ proof/ existence/ nature/ essence/ form/ separate substances.

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Scaligerum Ivlii F. Antwerp: ex officina Plantiniana, apud Ioannem Moretum Antverpiae, 1607. 134, [8] [2bl] pp.; in-8o; A-18 Drukkersmerk op titelp. 3522409 K.U.Leuven GBIB: P235.36*/ ROSW Fast, LIBIS-Net Belgium; and Patrides' "Renaissance Views on the Unconfused Orders," p. 267. Theology/ apologetics/ beliefs/ doctrine.

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ars. Scans theories of Evagrius Ponticus, S. Macarius's views in "Homilies," and writing of S. Diadochus of Photia. Comments also on works of Isaac of Nineveh, the Syrian mystic, that beautifully describes the role of angels in the lives of hermits. Third essay, by Anglican priest, is concerned with the effect of angels on human personality and how man may respond to them. Represents relatively contemporary interest in the topic. BT962.A5, University of Toronto. Spirits/ demonology/ devil/ philosophy/ Evagrius, Ponticus, 345?-399/ Macarius/ Didea-dochus, Bishop of Photice, 5th century/ Isaac of Nineveh.

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Memorable Providences Relating to Witchcrafts and Possessions: A Faithful Account of Many Wonderful and Surprising Things That Have Befallen Several Bewitched and Possessed Persons in New-England ... Whereunto Is Added a Discourse Delivered Unto a Congregation in Boston ... With an Appendix in Vindication of a Chapter in a Late Book of Remarkable Providences. Boston: Printed by R.P., 1689. "The first of the two discourses is "On the power and malice of the devils," the second is "A discourse on witchcraft." The appendix is a reply to George Keith's "Churches in New England brought to the test" Microform. Ann Arbor, Mich., University Microfilms, 1976. 1 microfilm reel; 35 mm. (American culture series; reel 637, no. 14). Microfilm D50 reel 637 no.14, Pennsylvania State University. Witchcraft/ New England/ supernatural/ devil/ demonology/ possession.

2622. Mather, Cotton, and John Davis Batchelder Collection (Library of Congress).

The Wonders of the Invisible World: Observations as Well Historical as Theological Upon the Nature, the Number, and the Operations of the Devils, Accompany'd With I. Some Accounts of the Grievous Molestations by Daemons and Witchcrafts Which Have Lately Annoy'd the Countrey, and the Trials of Some Eminent Malefactors Executed Upon Occasion Thereof with Several Remarkable Curiosities Therein Occurring; II. Some Counsils Directing a Due Improvement of the Terrible Things Lately Done by the Unusual & Amazing Range of Evil Spirits in Our Neighbourhood, & the Meth-

ods to Prevent the Wrongs Which Those Evil Angels May Intend Against All Sorts of People Among Us, Especially in Accusations of the Innocent; III. Some Conjectures Upon the Great Events Likely to Befall the World in General and New-England in Particular, as Also Upon the Advances of the Time When We Shall See Better Dayes; IV. A Short Narrative of a Late Outrage Committed by a Knot of Witches in Swedeland Very Much Resembling, and So Far Explaining, That Under Which Our Parts of America Have Laboured; V. The Devil Discovered in a Brief Discourse Upon Those Temptations Which Are the More Ordinary Devices of the Wicked One. Boston: Printed by Benj. Harris for Sam. Phillips, 1693. Signatures: [A] p8 s B p4 s 2b p4 s C–L p8 s M–P p4 s. Evans 657 LC copy imperfect: t.p. (supplied in photostat) and pp. 27–32 at end wanting. DLC. BF1575.M54 1693, Library of Congress. Witchcraft/ Massachusetts/ trials/ devil/ demonology.

2623. Mather, Cotton, and Increase Mather.

Cælestinus. A Conversation in Heaven, Quickened and Assisted, with Discoveries of Things in the Heavenly World. And Some Relations of the Views and Joys That Have Been Granted Unto Several Persons in the Confinnes of It. Introduced by Agathangelus, or, An Essay on the Ministry of the Holy Angels. And Recommended to the People of God. Boston: Printed by S. Kneeland for Nath. Belknap, at his shop at the corner of Scarletts Wharffe, and next door to the Mitre Coffee House, 1723. Sabin 46261. Evans 2450. Holmes 61. BT845.M257 1723a. Heaven/ life/ religious/ inspirational.

2624. Mather, Increase 1639–1723.

Angelographia, or, A Discourse Concerning the Nature and Power of the Holy Angels Microform: and the Great Benefit Which the True Fearers of God Receive by Their Ministry: Delivered in Several Sermons, to Which Is Added a Sermon Concerning the Sin and Misery of the Fallen Angels: Also a Disquisition Concerning Angelical-Apparitions / by Increase Mather ... Boston in N.E. [i.e. New England]: Printed by B. Green & J. Allen, for Samuel Phillips ..., 1696. "A disquisition concerning angelical apparitions" (44 pp. at end) has special t.p. PR1127 E22 Main, micro. and BT965.M37. Angelology/ demonology/ apparitions/ UofR/ beliefs/ religious/ inspirational.

2625. Mather, Increase.

Increase Mather: Two Tracts. New York, N. Y.:

AMS Press, 1983. 0404608221. Reprint of *The Mystery of Israel's Salvation and Angelographia*. OCLC. Judaism/ restoration/ election/ theology.

2626. _____.

Meditations on the Glory of the Heavenly World. I. On the Happiness of the Soul of Believers, at the Instant of Their Separation from Their Bodies. II. On the Glory of the Bodies of God's Children, in the Resurrection World, When They Shall Be as the Angels of Heaven. III. On the Glory of Both Soul and Body in the Heaven of Heavens, After the Day of Judgment, to All Eternity. Boston in N.E. printed: Sold by Timothy Green in Middle Street., 1711. Signatures: A B–S T. Error in paging: p. 263 misnumbered 163. Bookseller's advertisement, p. [1], 3rd count. Bristol B388. Shipton & Mooney 39533. Holmes, T.J. Increase Mather, 73–2. Microfiche. [New York: Readex Microprint, 1985] 11 x 15 cm. (Early American imprints. First series; no. 39533) English Early American imprints. First series; no. 39533. 4004128408. 8489771, MELVYL — University of California. Heaven/ after-life/ beliefs/ religious.

2627. _____.

The Mystery of Israel's Salvation, Explained and Applied, or, A Discourse Concerning the General Conversion of the Israelitish Nation Wherein Is Shewed, 1. That the Twelve Tribes Shall Be Saved, 2. When This Is to Be Expected, 3. Why This Must Be, 4. What Kind of Salvation the Tribes of Israel Shall Partake of (Viz.) a Glorious, Wonderful, Spiritual, Temporal Salvation: Being the Substance of Several Sermons Preached. London: Printed for John Allen ..., 1669. Reproduction of original in British Museum. PR1127 E22, Main, Micro, and BS649.Js M26. Judaism/ Jewish/ Restoration/ election/ theology/ sermons/ English/ 17th century/ UofR/ religious/ inspirational.

2628. Mathieu, Vittorio, Anna joint author Macchi Giubertoni, and Emanuele joint author. Samek Lodovici.

Il Demoniaco Nella Musica. Torino: G. Giapichelli, 1976. ML3800.M247 D4. Music/ philosophy/ aesthetics/ devil/ songs/ history/ criticism.

2629. Matignon, Ambroise 1824–1913.

La Question de la Surnaturel, ou, la Grâce, le

Merveilleux, le Spiritisme au XIXe Siècle. Paris: Librairie d'Adrien le Clere, 1861. Includes bibliographical references. BL100.M382, Emory University. Supernatural/ theology/ spiritualism/ history/ development/ influences/ grace/ spiritualism/ 19th century.

2630. Matson, William A.

The Adversary, His Person, Power, and Purpose; A Study in Satanology. New York: W. B. Ketcham, 1891. xi, [13]–238 pp. 20 cm. BF1548.M4, Duke University; and Fred C. Dickason's *Angels, Elect and Evil*, p. 234. Demons/ devil/ demonomania/ demonology/ beliefs/ religious.

2631. Matsumoto, Masao.

"Equality of Human Rights and the 'Principle of Individuation' in St. Thomas Aquinas." *Reason, Action, and Experience*. Editor H. Kohlenberger. 1979. 153–65. RI1 #355. Thomas, Aquinas, Saint, 1225?–1274/ individuation/ rights.

2632. Mattei, Pascal de.

Devotion to the Guardian Angels. Baltimore: Kelly & Piet, 1866. Translated from the Italian. OCLC; and Parente, "Beyond Space" p. 158. Guardian angels/ devotions/ prayers/ religious/ inspirational.

2633. Matter, E. Ann.

"Angel/Angelology." *Dictionary of the Middle Ages*. Editor in Chief Joseph R. Strayer. New York: Scribner, 1982. pp. 21–22. v.: ill. (some col.); 29 cm. + interim index (ix, 190 pp.; 28 cm.). 0684167603 (v. 1): \$70.00 (per vol.). Includes bibliographies and index.): "Angels. The Greek word ἄγγελος for 'messenger' () is used for heavenly envoys in the Bible, but no angels are named till the Book of Daniel mentions Gabriel and Michael, and Jewish rabbis later said that their names came into Israel from Babylon. The *Talmud* speaks of four archangels which surround the throne of God: Michael, Gabriel, Uriel and Raphael. Their names are still found in the Hebrew prayer-book in the prayer before retiring at night: Michael at the right, Gabriel at the left, Uriel in front and Raphael behind. Michael and Gabriel are the most prominent in the *Talmud* and appear on many occasions. Hebrew angelology profoundly affected Islam, where the four archangels are Gabriel (Jibril), Mikha'il, Israfil and 'Izra'il (Azrael, q.v.). Islamic angels are messengers of God, surround-

ing his throne, watching over men and recording their deeds. Only Gabriel and Michael are mentioned in the *Qur'an*, but many others come in later traditions." BL31 P36 1973, Campion; D114.D5 1982, Indiana State University Consortium; and MacGregor's *Angels*, p. 213. Dictionary/ definition/ angelology/ words/ terms/ history/ meaning.

2634. Matthews, Thomas Stanley.

Angels Unawares: Twentieth-Century Portraits. New York: Ticknor & Fields, 1985. 0899193781. CT220.M37 1985, Brown University. Biography/ 20th century/ American/ literature.

2635. Matthies, Ron.

The Unopened Door: Christianity Facing the Occult. Minneapolis: Augsburg Pub. House, 1971. 0806694432. 96 pp. illus. 17 cm. Bibliography: pp. 91–96. BR115.O3 M37, Library of Congress. Occult/ religion/ Christianity/ contemporary/ inspirational.

2636. Mattozzi, Patricia Richardson.

Angels. Norwalk, CT: C. R. Gibson, 1989. 0837818435. OCLC 38. Beliefs/ doctrine/ theology/ religious/ inspirational.

2637. Mauclerc, Michel.

De Monarchia Divina, Ecclesiastica, et Seculari Christiana Deque Sancata Inter Ecclesiasticam et Secularem Illam Coniuratione, Amico Respectu, Honoreque Reciproco, in Ordine Ad Aeternam Non Omissa Temporalis Foelicitatem ... Lvtetiae Parisiorvm: sumptibus S. Cramoisy, 1622. On reel 8 (list 40) with Principis Christiani archetypon politicum / Kircher. Microfilm. St. Louis, Mo.: Pius XII Memorial Library, Saint Louis University, 1962. 1 microfilm reel; 35 mm. (Manuscripta, microfilms of rare and out-of-print books; list 40, no. 17) Latin. 4029361, MEL-VYL — University of California. Church/ Roman Catholic Church/ divine government/ order of reality/ hierarchy.

2638. Maudsley, Henry.

Natural Causes and Supernatural Seemings. 3d, rev. and rewritten.—ed. London: K. Paul, Trench, Trübner, 1897. Includes bibliographical references and index. BF1042.M44, University of Manitoba. Supernatural/ psychology/ inspirational/ experiences/ encounters/ nature/ causality/ movers.

2639. Maurer, Armand A.

"Form and Essence in the Philosophy of St. Thomas." *Mediaeval Studies* 13 (1951): 165–76. Rousseau's article, p. 250. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ form/ matter/ essence/ being.

2640. _____.

"In the Twilight of the Twentieth Century' on Divine Sendings." *Canadian Catholic Review* 11 (1993): 19–22. 0714–7724. RI1. Jesus Christ/ intercession/ salvation/ God/ knowableness/ theology/ philosophy.

2641. Maurer, Joseph.

Hexenwesen und Satanismus: Eine Vergleichende Bibliographie aus Zwei Jahrtausenden = Stregoneria e Satanismo: Una Bibliografia Comparata di Due Millenni. Calliano: Manfrini, 1989. 8870243966. In German, Italian and Latin. OCLC. Witchcraft/ Satanism/ bibliography.

2642. Maurer, Konrad von.

Nogle Bemrkninger Til Norges Kirkehistorie. Christiania: Grondahl bogtr., 1893. "Srtryk af \Norsk historisk tidsskrift, 3. r. b. III." BR1004.M4. Tarang, Absalon, 1858–1930/ Norway/ church/ history/ critical.

2643. Mauroy, Victor.

Satan-Dieu. 3. éd. Paris: Ambert & cie, l'Édition moderne, 1902. At head of title: ***. OCLC. Ontology/ being/ metaphysics/ devil/ theory.

2644. May, Robin.

The Angel in Art: The Ancient World Through the Italian Renaissance. Hofstra University, 1974. Bibliography. OCLC Search, May 31, 1992, p. 180. Art/ history.

2645. Mayer, C. R.

"Speaking of the Devil." *Chicago Studies* 14 (1975): 7–18. Argues that the existence of angels and demons, understood as personal, purely spiritual beings, is not a matter of faith at all. See pp. 9–13. Quay, p. 22. Demons/ skepticism/ faith/ teachings/ psychology/ devil/ critical.

2646. Mayhue, Richard.

Unmasking Satan. Wheaton, IL: Victor Books, 1988. 0896936031. "A Victor adult elec-

tive/13 sessions" — p. [4] of cover. BT981.M28 1988. Devil/ Christian Life Fellowship of Grace/ advice/ Satan/ inspirational.

2647. Maynard, John.

The Beauty and Order of the Creation Together with Natural and Allegorical Meditations on the Six Dayes Works of the Creation: With the Addition of Two Compendious Discourses: I. of the Creation of Man After the Image of God, II. of the Creation of Angels, with a Description of Their Several Properties. University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106. London: Printed by T.M. for Henry Eversden ..., 1668. Reproduction of original in Union Theological Seminary Library, New York. [25], 213 pp. Wing M1448 Microfilm. Ann Arbor, Mich.: University Microfilms, 1969. 1 microfilm reel. 35 mm. (Early English books, 1641–1700; 324:14) English. CL0037000009 UMI, MELVYL — University of California. Creation/ angelology/ systematic/ philosophy/ theology.

2648. Maziarz, Daniel.

How to Love Angels, They Already Love You: A Manual of Essene Angelology. [S.l.: s.n.], 1994. Cover title. BL477.M39 1994. Essene/ inspirational/ beliefs/ spiritual life/ religious.

2649. Mazzeo, Joseph Anthony.

Medieval Cultural Tradition in Dante's Comedy. Ithaca: Cornell University Press, 1969. 0-8371-0166-2 pp. 161–163, 167, 242 n.50. Discusses Dante's idea on the creation of angels. Believes that they were created out of God's benevolence to reflect God's splendor back to him. Also described is Dante's creation theme in "Timaeus" and the scholarly debate relating to his theory of creation of the world and angels. Compares views with those of Aquinas on angel's creative role. 210625 K.U.Leuven LFLE, LIBIS-Net Belgium; and Koske, p. 23. Thomas, Aquinas, Saint, 1225?–1274/ Dante Alighieri, 1265–1321/ literature/ creation/ "Timaeus"/ criticism/ interpretation/ creativity.

2650. Mazzotta, Giuseppe.

Dante, Poet of the Desert: History and Allegory in the Divine Comedy. Princeton, N.J.: Princeton University Press, 1979. 0691063990. Includes index. Includes bibliographical references and index. PQ4390.M54, Pennsylvania State University. Dante Alighieri, 1265–1321/ "Divine Comedy"/ allegory/ symbolism/ literature.

2651. _____.

Dante's Vision and the Circle of Knowledge. Princeton, N.J.: Princeton University Press, 1993. 0691069662. Includes bibliographical references (pp. <285>–315) and index. PQ4392.M39 1993, Indiana State University Consortium. Dante Alighieri, 1265–1321/ creation/ literature/ art/ “Divine Comedy”/ criticism/ interpretation/ knowledge/ learning.

2652. McAlpine, Thomas H.

Facing the Powers. Innovations in Mission. Monrovia, Calif.: MARC, 1991. 0912552727. Includes bibliographical references (pp. [99]–103). BR115.P7 M23 1991, Emory University. Powers/ Christianity/ theology/ supernatural/ history/ doctrine/ spirits/ discernment/ exorcism/ social structure/ religious.

2653. McAstocker, David Plante.

Speaking of Angels. Milwaukee: The Bruce Publishing Co., 1946. This is a polemical book which attempts to establish the existence of angels and devils. It attempts to give an explanation which would be rational and intelligible to those who believe. It discusses such topics as the devil, the angels, guardian angels, Michael, Raphael, Gabriel, the nine choirs of angels and finally the angel's relation to man. BT966.M17. Theology/ philosophy/ existence/ devil/ guardian angels/ Michael (Archangel)/ Raphael (Archangel)/ Gabriel (Archangel)/ hierarchy/ human/ arguments.

2654. McBain, Douglas.

Eyes That See: The Spiritual Gift of Discernment. Renewal Issues in the Church. Basingstoke, Hants, UK: Marshall Pickering, 1986. 0551013893 (pbk.). BV5083.M35 1986. Discernment/ spirits/ theology.

2655. McBrien, Richard.

“Richard McBrien on Angels R Us.” *National Catholic Reporter* 30.18 (1994): 13. 0027-839. OCLC, May 29, 1994. Theology/ myth/ skepticism/ critical.

2656. McBrien, Richard P., Editor.

The HarperCollins Encyclopedia of Catholicism. San Francisco: Harper, 1995. pp. 46–47. “Angel (Heb., mal'ak, Gk., ἄγγελος, ‘messenger’), a spiritual supernatural being which acts as a messenger of God. Contrary to artistic convention depicting them as winged, angels are rep-

resented in the Bible in the guise of human beings. They are sent to announce the birth of a child and its future destiny; they intercede before God and intervene in human affairs sometimes to protect, sometimes to execute judgment. This view of angels and their functions probably goes back to the common ancient Near Eastern representation of the heavenly court with the high god surrounded by ministers who discharge these and other functions; compare the prophet Micaiah's vision of the heavenly court in session and Isaiah's vision of the enthroned God of Israel surrounded by the seraphim. Angels are therefore also known as ‘sons of God,’ i.e., divine beings, and ‘holy ones.’ In some instances, e. g., the angel who guides Israel through the wilderness, the distinction between the divine agent and God himself is somewhat blurred.

“In the post-biblical period, especially in apocalyptic writings, we find a great increase in the number and activity of angelic beings. At this stage there is a tendency to identify them by name and arrange them in hierarchical order, and a distinction is made between good and evil angels. This is not so apparent in the biblical period when Satan or the adversary is mentioned only in three post-exilic texts. The evil spirit most frequently encountered in post-biblical texts including the Dead Sea Scrolls, are Belial and Asmodeus, and their numbers coalesce into a mighty army that will be engaged in the final struggle with the forces of good. Scholars have rightly suspected the influence of foreign ideas, especially from ancient Persia, in these developments.

“The NT offers no new perspective on this belief in angelic beings, both good and evil. Jesus speaks often of angels, and the angel Gabriel announces the births of the Baptist and of Jesus. An angel assists Jesus in his agony in Gethsemane, and another angel removes the stone from the tomb of Jesus. An angel announces the message of the Resurrection to the women who come to the tomb. Angels are part of the heavenly court at the Last Judgment. All of this corresponds to popular Jewish belief at the time, the only dissenters being the Sadducees, who denied the existence of angels.

“In later Christian thought speculation on angels was influenced as much by philosophical speculation as by reflection on the biblical materials. Christian theologians writing under the influence of Platonic philosophy tended to view angels as entities intermediate in their degree of perfection between God and the visible, material reality. Speculations along these lines gave rise to theories of the hierarchy of the angels, as, for

example, in the writings of Pseudo-Dionysius. In later medieval thought, particularly in the thought of Aquinas, speculation on the nature of angels provided an occasion for much fruitful reflection on the nature of thought and action and the relation of mental states to embodiment in time. The famous quibble over the number of angels that can dance on the head of a pin was intended as a logical exercise and not as a serious problem. Joseph Blenkinsopp." The final part of this entry is a one complete page outline of the celestial hierarchy with characterizations of each kind of angel. BX841 H37 1995, Campion. Encyclopedia/ Roman Catholic Church/ UofR/ terms/ definition/ Sons of God/ history/ development/ doctrine/ Old Testament/ New Testament/ philosophy/ hierarchy.

2657. McCasland, S. Vernon.

By the Finger of God; Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness. New York: Macmillan, 1951. BS2545.D5 M2. Bible/ possession/ exorcism.

2658. McClellan, W. H.

"Dominus Deus Sabaoth." *The Catholic Biblical Quarterly* 2 (1940). W. G. Heidt's *Angelology of the Old Testament*, p. 116. Bible/ Old Testament/ interpretation/ criticism.

2659. McColley, Diane Kelsey.

"Tongues of Men and Angels: Ad Leonoram Romae Canentem." *Milton Studies* 19 (1984): 127–48. Bibliography. MLA #29. Epigram/ English/ literature/ Latin/ Milton, John, 1608–1674/ poetry.

2660. McColley, Grant.

Paradise Lost: An Account of Its Growth and Major Origins: With a Discussion of Milton's Use of Sources and Literary Patterns. Chicago: Packard, 1940. xi, 362 pp.: plates. Cover title: The birth of an epic. Bibliography: pp. 345–352. PR/3562/M2/1940 VUPT 1,2, University of Toronto; and West's "Notes" p. 118. Milton, John, 1608–1674/ "Paradise Lost"/ origin of angels/ sources/ literature.

2661. McConkie, Oscar Walter.

Angels. Salt Lake City: Deseret Book Co., 1975. 0877475725. Includes index. BT966.2. M27. Church of Jesus Christ of Latter-Day Saints/ Mormon Church/ doctrine/ beliefs/ theology.

**2662. McCormick, John Francis
1874–1943.**

"The Burden of the Body." *New Scholasticism* 12 (1938): 392–400. McKian's article, p. 56. Philosophy/ corporeality/ matter/ form/ Thomism/ Thomas, Aquinas, Saint, 1225?–1274.

2663. _____.

"Questiones Disputandae." *New Scholasticism* 13.4 (1939): 368–74. Pegis' article, p. 146. Philosophy/ arguments/ separate substances/ substance/ matter/ form/ spirit/ metaphysics.

2664. _____.

Scholastic Metaphysics. Chicago, Ill.: Loyola university press, 1928. "Selected bibliography": v. 1, pp. xiii–xix. Contents: pt. I. Being, its division and causes.—pt. II. Natural theology. English. BD125.M3. Scholasticism/ metaphysics/ philosophy/ ontology/ Thomism.

2665. McCormick, Patrick.

"They Might Be Angels." *U.S. Catholic* 59 (1994): 46–49. 0041-7548 R11. Church/ work/ refugees/ Christmas/ religious/ inspirational.

2666. McCosh, James 1811–1894.

The Supernatural in Relation to the Natural. Library of American Civilization. New York: Robert Carter & Brothers, 1862. Half title: The supernatural. Errata: p. [370]. Contents: Oxford philosophy — Bunsen and German theology. Microform. Chicago, Library Resources, 1972. 1 microfiche; 8 x 13 cm. Reduction ratio varies. (Library of American civilization). Microform. Ann Arbor, Mich., University Microfilm, 1956. 1 microfilm reel; 35 mm. (American culture series; reel 56, no. 4). Microforms, Ground Floor West Pattee Penn State Harrisburg — Reference — Microfiche Micro 3 LAC 11056 Microforms, Ground Floor West Pattee Microfilm D50 reel 56 no.4. BL100.M3 1862, Emory University. Supernatural/ apologetics/ history/ 19th century/ nature religion/ beliefs/ doctrine/ philosophy/ theology.

2667. McCutcheon, Elizabeth.

Bacon and the Cherubim: An Iconographical Reading of the New Atlantis. Dept. of English, University of Massachusetts: Amherst, Mass., 1972. Offprint from *English Literary Renaissance*, v.2, no.3, 1972, 334–355. OCLC Search,

May 31, 1992, p. 192. Bacon, Roger, 1214–1294/ New Atlantis/ Cherubim.

2668. McDannell, Colleen, and Bernhard Lang.

Heaven: A History. New York: Random House, Inc., 1990. 0-679-72520-2 xiv, 410 pp.: ill.; 25 cm. Bibliography: pp. 359–397. Includes indexes. This lively, learned, and abundantly illustrated study combs through a wealth of sources — from the New Testament to Thomas Aquinas, from women mystics of the Middle Ages to modern-day fundamentalists, and from Giotto's frescoes to Chick religious comics — to examine the idea of paradise in the Judaeo-Christian tradition. It presents us with heavens theocentric and anthropocentric, heavens of pure light and heavens like Victorian sitting rooms, complete with pianos. This is an interesting attempt to do the history of an idea with many references to angels along the way. BT846.2 M37. Heaven/ history/ influences/ Bible/ philosophy/ idea/ development.

2669. McDermott, Timothy.

"The Devil and His Angels." *New Blackfriars* 48 (1966): 16–25+. Koske, p. 23. Demons/ doctrine/ beliefs/ theology/ Bible/ demonology.

2670. McDonagh, Melanie.

"Angels in the High Street." *Tablet [London]* 248.1653 (1994): 24–31. 0039-8837 R11. Christmas/ English/ religious/ inspirational.

2671. McDonald, Hope.

When Angels Appear. Basingstoke: Marshalls Paperbacks, 1984. 0551010754 (pbk). Originally published: Grand Rapids, Mich.: Zondervan, 1982; has bibliography. OCLC Search, May 31, 1992, p. 99. Christianity/ doctrine/ experiences.

2672. _____.

"When Angels Appear. The Work of the Holy Angels." *Christ to the World* 29 (1984): 46–52. Cath. Period Index, Vol. 22, p. 10. Experiences/ encounters/ mission/ ministry/ beliefs/ religious.

2673. McDonald, R.

"Father Grogan's Angels." *Friar* 20 (1963): 18–21. Koske, p. 23. Literature/ fiction/ religious/ inspirational.

2674. McDonald, William J., Editor.

New Catholic Encyclopedia Vol. I. New York:

McGraw-Hill Book Co., 1967. pp. 506–519. This is both an important and an unusual article. It is divided into four major parts written by four different authors, T. L. Fallon, J. Michl, A. A. Bialas, and S. Tsuji, respectively. This article(s) is a very scholarly presentation of what is contained about angels in scripture, an overview of the history and development of the theological understanding of angels, the way that angels fit into devotional activities of Christians, and the area of angels in art, especially iconography. The article is organized as follows: (I) Angels in the Bible, (A) OT, (1) the general way that angels are presented in scriptures, (2) their nature, (3) appearance, and (4) function; (B) NT, (1) nature of angels, (2) appearance, and (3) function; (II) The theology of angels, (A) nature, (B) angels as moral beings, (C) the service of angels, (D) groupings, (E) names, (F) teachings of the Catholic Church, and (G) modern attitudes towards the belief in angels; (III) Devotion to angels, (A) Sacred Scripture, (B) Patristic Era, (C) Scholasticism, (D) 19th and 20th Centuries, (E) Magisterium of the Church, and (F) Orthodox Church; (IV) Iconography, (A) gender, garments, and wings, (B) functions, (C) angelic choir, and (D) Archangels. On the whole this is a very good presentation concerning angels and it is one that ought to be read. It is also interesting to note that there appears to be a differences in attitude between the authors about angels. The following quotes attempt to capture this difference:

"The angel is an object of divine faith. Knowledge of their existence must come from God. Therefore, the intelligence concerning angels that one may garner from Hebrew Scripture is not a human fabrication or an evolution of religious thought resulting in the projection upon human consciousness of images not truly extramental. The angels are real, possessors of real objective natures, whose appearances and functions are real.

"It is true that in the Scriptures, to some degree in the OT, more noticeably in the NT, a development can be discerned in the way man comprehends the angelic world. It is true also that God undoubtedly used the cultural and religious content of man's knowledge as a screen on which to project knowledge of His messengers and their work. Thus, the disturbed course of Israel through eras and empires was influenced by foreign ideas that God willed to use, as catalysts and elements, to communicate His truth of beings superior to man, instruments of His government of His people. To classify Israel's angels

merely as the residue of former polytheism, the extravagances 'of religious *élan*, or the Jewish appropriations of Persian ideas is to deny Judaeo-Christian belief in them....' T. L. Fallon.

"In the modern mind angels are considered to be tenuous creatures who, with the passage of time, are more and more being relegated to the sphere of legend, fairy tale, and child's fancy. Then, of course, there was rationalism, which thought that all belief in the existence of angels should be repudiated. Inasmuch as they are considered to be products of the imagination, their existence is widely denied. The believing Christian, however, will even today maintain that there are angels because the Bible and the Church teach it. What is more, he is convinced that the assertions of the Bible must be understood and evaluated in terms of the basic principles laid down in the previous section. Some reservations are also required in regard to many of the expressed views of the Fathers or other theologians. The old opinion that events in the world were caused by spiritual beings has been replaced in favor of a mechanical explanation arising from insight into the play of cause and effect. Therefore, the Christian can no longer postulate angelic activity where he knows that impersonal forces are at work. Furthermore, he will reject each and every embellishment of the concept of angels. He also believes that the angels, inasmuch as they are pure spirits, can never appear in a real body; that as spiritual beings they act on earth as causes in a manner that is unknown to men but verified in Scripture and in the existence of the Christian life of grace. Such spiritual beings can evoke in the phantasms of men a vision structured in accordance with the concepts of the times (a similar explanation was already attempted in the Middle Ages and was rejected by Thomas Aquinas ST 1a 51.2 by an appeal to Scripture, but clearly from an outdated exegesis). Finally, one must be aware that the profane sciences can never prove either the existence or the activity of angels. One knows that angels exist, as Augustine once said, through faith...." J. Michl. BX841 N44 1967, Champion. Encyclopedia/ Scripture/ history/ development/ theology/ devotions/ art/ iconography/ Bible/ Old Testament/ New Testament/ apparitions/ function/ evil/ UofR/ Roman Catholic Church/ teachings/ doctrine.

2675. McEvoy, James.

"The Metaphysics of Light in the Middle Ages." *Philosophical Studies* 26 (1979): 126–45. McDannell/Lang's *Heaven*, p. 369. Philosophy/ metaphysics/ light/ medieval.

2676. McGuire, Paul.

Supernatural Faith in the New Age. Springdale, Pa.: Whitaker House, 1987. 0883682001. Includes bibliographical references (pp. 265–267). BP605.N48 M384 1987, Library of Congress. New Age Movement/ controversial literature/ literature/ occult/ religious/ Christianity/ apologetics.

2677. McHale, Brian.

"Women and Men and Angels: On Joseph McElroy's Fiction." *Review of Contemporary Fiction* 10 (1990): 227–47. 0276-0045. OCLC, June 9, 1994. McElroy, Joseph/ literature/ fiction/ symbolism.

2678. McHugh, Roland.

"Angelic Wisdom." *A Finnegan's Wake Circular* 6.1 (1985): 2–4. MLA #13. Irish/ literature/ Joyce, James, 1882–1941/ "Finnegan's Wake."

2679. McKay, David O.

Cherished Experiences. Salt Lake City: Deseret Book Co., 1965. Oscar W. McConkie's *Angels*, p. 131. Experiences/ encounters/ beliefs/ religious/ inspirational.

2680. McKenna, Megan.

Angels Unawares. Maryknoll, N.Y.: Orbis Books, 1995. 1570750300 (pbk.: alk. paper). This is an attempt to provide a popular presentation of classical stories and myths about the angels. The book has chapters devoted to Michael the Archangel; Gabriel, Raphael; Uriel; the Angel of Recidivism; Angels, Liturgy and Prayer; Angels and Hospitality; Angels, Stars and Dreams of Christmas; Ministering Angels who Test, Judge, Record and Reveal; and Angels of Resurrection and Revelation. The book attempts to give thought each of these treatments an overall view of our beliefs about angels. BT966.2.M36 1995. Michael (Archangel)/ Gabriel (Archangel)/ Raphael (Archangel)/ Uriel (Archangel)/ Angel of Recidivism/ liturgy/ prayers/ hospitality/ stars/ dreams.

2681. McKenzie, John L.

"Angels." *Dictionary of the Bible*. Editor John L. McKenzie. Milwaukee, Wisc.: Bruce Publishing Co., 1965. pp. 30–33 xviii, 954 pp.: ill., general. table; 25 cm. Bibliography: pp. xi–xiv. This explanation of angels is essentially concerned with explaining angels historically moving from what the author takes to be the major

periods in the development of the conception of angels: He distinguishes two such periods within the OT: the views centered around the "Angel of Yahweh" and those around the whole view of a "Heavenly Court." He tries to show the sense in which there is both a development and a change from one conception to the other. In a similar manner, he distinguishes two periods with the NT: the way in which angels are presented in the Gospels as opposed to the way in which there are presented in the Apostolic writings. Central to this presentation is the historical understanding of the idea of angels. In conclusion McKenzie asserts:

"...The belief in heavenly beings thus runs through the entire Bible and exhibits consistency. That their nature is spiritual is never clearly asserted; but the idea of spiritual reality was not possessed in its clarity. In some instances — e.g., Apc — the influence of apocalyptic literature can be traced and mythological allusions appear in their description; but the biblical conception of these heavenly beings is in general remarkably restrained compared to Jewish literature. In the NT as in the OT the angel is sometimes no more than another word for divine communication or a divine operation personified." BS440 M3, Campion/ BS440.M36 1965a, University of Alberta; North's article, p. 428; and MacGregor's *Angels*, p. 213. Dictionary/ definition/ Bible/ theology/ words/ terms/ UofR/ mythology/ symbolism/ history.

2682. _____.

"The Divine Sonship of the Angels." *Catholic Biblical Quarterly* 5 (1943): 293–300. The title "sons of God" (bene-elohim or bene-elim) is occasionally used of angels in the Old Testament. Many writers affirm that "bene-elohim" means angels as though this were self-evident. A glance at the text where it is used will show that this supposition is altogether gratuitous. It will perhaps be not without profit to examine the foundation of this designation of the angels as they have been frequently proposed, and to suggest a more satisfactory explanation. The primary object of this essay is Schultz, *Old Testament Theology* Part II, pp. 215 & 216. McKenzie's concern is to show that the preoccupation with Genesis 6:2 (Sons of Gods, women, and giants) does not refer to angels or some kind of older polytheism and that the assumption of monotheism still is the most likely. Cited in the New Catholic Encyclopedia, 1967, Vol. I, p. 509. Theology/ scripture/ Sons of God/ Genesis/ Old Testament/ Schultz, Hermann, 1836–1903.

2683. _____.

Myths and Realities: Studies in Biblical Theology. Milwaukee: Bruce Pub. Co., 1963. Includes indexes. Bibliography: pp. ix–x. Bibliographical references included in "Notes" (pp. 251–273). BS543.A1 M2, University of Manitoba. Bible/ Old Testament/ New Testament/ interpretation/ criticism/ mythology/ theology.

2684. McKian, John D.

"What Man May Know of the Angels: Some Suggestions of the Angelic Doctor, Part I." *New Scholasticism* 29 (1955): 259–77. This is the first of three part article on angels, actually it is an article on how man may know angels. It is primarily concerned with arguments for the existence of angels according to St. Thomas and the limitation he sets on our knowledge of angels. Of major importance is the fact that we can know angels in a negative way. Historical development following "On Separate Substances." Note summary on page 263f. Summary of Aquinas' argument for the existence of angels, p. 264f. Defense of such arguments referring to Collins and Gilson, p. 268f. Note reference to analogy with paleontology on p. 269. Limitations on our knowledge of angels, p. 272f. We know angels through 'remotion and comparison,' p. 275. Phil. Index, 1940 USA, p. 1438. Philosophy/ history/ epistemology/ arguments/ Thomas, Aquinas, Saint, 1225?–1274/ existence/ Collins, James/ Gilson, Etienne, 1884–1978/ paleontology.

2685. _____.

"What Man May Know of the Angels: Some Suggestions of the Angelic Doctor, Part II." *New Scholasticism* 29. October (1955): 441–60. This article is primarily concern with how angels can fulfill their role as messengers to man. In short, it is concern with how a spiritual creature can inform a material creature. It develops some interesting ideas about the ways in which man can learn, or more importantly, be taught something. It also considers how a immaterial thing can effect a material thing. Innate ideas in angels, p. 441; the basis of the hierarchy in the way that angels know, p. 442; can a immaterial thing move a material thing, p. 451; how devils can influence humans, p. 453. Phil. Index, 1940 USA, p. 1438. Philosophy/ epistemology/ nature/ Thomas, Aquinas, Saint, 1225?–1274/ communication/ innate ideas/ hierarchy.

2686. _____.

"What Man May Know of the Angels: Some

Suggestions of the Angelic Doctor, Part III." *New Scholasticism* 30 (1956): 49–63. This is the third article on how man may know angels. It is primarily concerned with how he may know after death when the soul is separated from the body. This article really is a summary of what Aquinas has to say on the issue. Three ways a soul can know without a body (from Aquinas), p. 63. Phil. Index, 1940 USA, p. 1438. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ epistemology/ nature.

2687. McLean, Adam.

A Treatise on Angel Magic: Being a Complete Transcription of Ms. Harley 6482 in the British Library. Grand Rapids, MI, USA: Phanes Press, 1990. 0933999836 (alk. paper). Reprint. Originally published: Edinburgh: Magnum Opus Hermetic Sourceworks, 1982. (Magnum Opus Hermetic Sourceworks; #15). BF1623.A53 B75 1990. Magic/ miscellanea/ Hermetism/ beliefs.

2688. McLean, Penny.

Comunicate Con Tu Ángel Guardián. Barcelona; Buenos Aires: Martínez Roca; Planeta Argentina, 1994. 8427018290. Translation of: *Kontakte mit deinem Schutzgeist.* OCLC. Guardian angels/ guidebooks/ spiritualism/ occult/ beliefs/ religious/ inspirational.

2689. McLendon, W. L.

"Proust Angels, Guards and Guardian Angels." *Claudel Studies* 17.2 (1990): 38–49. OCLC, June 7, 1994. Proust, Marcel, 1871–1922/ literature/ symbolism/ guardian angels.

2690. McLuhan, Marshall, and Bruce R. Powers.

The Global Village: Transformations in the World Life and Media in the 21st Century. New York: Oxford University Press, 1989. 0-19-505444-X. See in particular pages 3–4, 12, 57–58, 69–70, 97, and 124. Of special note are chapters 5 "Plato and Angelism" and 9 "Angels to Robots: From Euclidean Space to Einsteinian Space." They present a particular version of the angelic fallacy called angelism. Angelism is called left-brain thinking, or thought that allows technology to move as a dumb force. It is also called "discarnatism" to remind us of the Platonic influence on this way of thinking. Angelism ensures a rigidity of point of view which is largely a consequence of linear and visual logic. It is best characterized as promoting confrontation and fragmentation, some of the chief elements in

the illusion of objectivity. P96 T42 M38 1989, Main. Fallacy/ philosophy/ UofR/ culture/ civilization.

2691. McManus, Dennis.

"Angels: Their Importance in Our Lives." *Catholic World* 238 (1995): 68–73. 1042-3494 Philosopher's Index. Thomas, Aquinas, Saint, 1225?–1274/ Roman Catholic Church/ religion/ doctrine/ religious/ inspirational.

2692. McNall, Rebecca, and Joan Hutson ill.

Angel of God, What's Your Name? Boston: Pauline St. Paul Books & Media, 1996. 0819807621. Explains how God creates an angel to watch over and guide each person. Includes the "Angel of God" prayer. BT966.2.M28 1996. Guardian angels/ juvenile/ literature/ spiritual life/ religious/ inspirational.

2693. McNeil, Brian.

"Quotation at John 12:34." *Novum Testamentum* 19 (1977): 22–33. RI1 #412. Bible/ John/ Messiah/ Jesus Christ/ "Targum"/ Isaiah.

2694. McNicol, Allan James.

"The Heavenly Sanctuary in Judaism: A Model for Tracing the Origin of an Apocalypse." *Journal of Religious Studies* 13.2 (1987): 66–94. Rel 65. Enoch/ Apocalyptic literature/ Judaism.

2695. _____.

"The Relationship of the Image of the Highest Angel to the High Priest." Vanderbilt University, 1974. DAI 35/04A, p. 2386; AAC 7422184. Dissertation/ religion/ theology/ Bible/ Old Testament/ interpretation/ criticism/ high priest/ Jesus Christ.

2696. McNiff, Shaun.

Earth Angels: Engaging the Sacred in Everyday Things. 1st ed. Boston: Shambhala, 1995. 1570620482 (hbk.: acid-free paper). BL477. M395 1995. Spiritual life/ creativity/ religious/ self-actualization/ psychology.

2697. McTaggart, B.

"Guardian Angels: Never Leave Home Without One." *Liguorian* 67 (1979): 30–31. Koske, p. 23. Guardian angels/ beliefs/ religious/ inspirational.

2698. Mead, Charles Marsh 1836–1911.

Supernatural Revelation: An Essay Concerning the Basis of the Christian Faith. Half-Title: Lectures on the L. P. Stone Foundation, Delivered at Princeton Theological Seminary. New York: A.D.F. Randolph and Co. 1889. BT1101.M44, Emory University. Apologetics/ history/ 19th century/ Revelation/ beliefs/ doctrine/ theology.

2699. Meagher, Paul Kevin, Editor.

Encyclopedic Dictionary of Religion Vol. A/E. Washington, D. C.: Corpus Publications, 1979. pp. 169–170. “Angels, spiritual messengers of God whose appearances are recorded in the OT and NT, whose nature was extensively discussed in patristic and medieval theology, and whose existence was defined by the Church at Lateran Council IV (1215) and Vatican Council in 1870 (D 800 and 3002). In the OT, angels are mentioned frequently as a group in Yahweh’s service; Hebrew monotheism did not forestall the acknowledgment of these sacred powers present in the divine court and yet clearly subject to God’s rule. Their principal activity was to praise God, although they could be sent by God to intercede in human affairs at which time they usually appeared in human, male form. In the NT, angels are related to the central mystery of Christ’s lordship over all creation. They are frequently engaged in events connected with the birth of Christ, but also serve a ministering function during the public life of Jesus and as messengers of Resurrection. In the Pauline Epistles, the significance of the angels is subordinated to the unique mediation of Christ over all spiritual powers. The Apocalypse extends significantly the role of angels, esp. in connection with the end of the world, although this must be interpreted within the literary genre of that book.

“In patristic theology (esp. that of Pseudo-Dionysius and Gregory the Great), angels came to be regarded as incorporeal, free and therefore able to sin, and of service to God in his care over each human being. Thus devils were regarded as fallen angels, and the notion that God appointed a guardian angel for every person came to be accepted. Nine choirs or groups of angels were designated: archangels (notably those mentioned in Scripture: Gabriel, Michael, and Raphael), angels, the five classes named in the Pauline epistles (virtues, powers, principalities, dominations, and thrones), cherubim, and seraphim. Medieval theology repeated these patristic ideas, and often used angels as a basis for speculation on the immateriality of thought. In contemporary theol-

ogy the attention paid to angels seems to be quite scant. When they are directly considered, their existence is related to Christ’s saving relationship to the world and angels assume the role of being truly the ‘principalities and powers’ of the cosmos. Their nature is to be related to the coming-to-be of Christ in a world dynamically open to spiritual presence and influence. T. M. McFadden.”

It might be worthwhile to note that when McFadden comes to characterize contemporary theology, he uses phrases that are the same as Karl Rahner uses in his article above. BL31 E5, *Campion*. Dictionary/ encyclopedia/ UofR/ Latern Council, 4th/ history/ doctrine.

2700. Mede, Joseph.

The Apostasy of the Latter Times: in Which (According to Divine Rediction) the World Should Wonder After the Beast, the Mystery of Iniquity Should So Farre Prevaile Over the Mystery of Godlinesse, Whorish Babylon Over the Virgin-Church of Christ, As That the Visible Glory of the True Church Should Be Much Clouded, the True Unstained Christian Faith Corrupted, the Purity of True Worship Polluted: or, the Gentiles Theology of Daemons, I.e. Inferiour Divine Powers, Supposed to Be Mediatours Between God and Man: Revived in the Latter Times Amongst Christians, in Worshipping of Angels, Deifying and Invocating of Saints, Adoring and Templing of Reliques, Bowing Downe to Images, Worshipping of Crosses, &c.: All Which, Together With a True Discovery of the Nature, Originall, Progresse of the Great, Fatall, and Solemn Apostasy Are Cleared. London: Printed by Richard Bishop for Samuel Man ... 1641. [16], 152 pp.; 19 cm. (4to) “To the reader” signed: William Twisse. Pagination from McAlpin. Errata on p. [16]. Imperfect copy: All after p. [16] lacking. CL0037000033 University Microfilms International. BX1763.M43 1642, College of William and Mary; and OCLC. Roman Catholic Church/ Controversial literature/ Bible/ New Testament/ Tim I 4:1–3/ prophecy/ Apostasy/ end of the world.

2701. Meeks, Dimitri.

Génies, Anges et Démons: Egypt—Babylone—Israël—Islam—Peuples Altaïques—Inde—Birmanie—Asie du Sud-Est—Tibet—Chine. Sources Orientales; 8. Paris: Éd. du Seuil, 1971. 20200227798. 430 pp. illus. 20 cm. Includes bibliographical references. BL477.G45, Michigan State University; and OCLC. Jinn/ demonology/ comparative studies/ history/ doc-

trine/ Egyptian/ Babylonian/ Judaism/ Islam/ Tibet.

2702. Mehren, August Ferdinand.

Le Philosophie D'Averroës: Exposée d'Après des Documents Inédits. 2. Ptie. L'Âme et Son Retour à Dieu. Louvain: s.n, 1882. pp. 506–522. Offprint from *Muséon* 1, 1882. Âme et son retour à Dieu. B/751/.Z7M5 IMS, University of Toronto; and M. Gordon, p. 91. Philosophy/ Averroës, 1126–1198/ substance/ God/ human.

2703. Meier, F.

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2704. Meisner, Balthasar.

Orationes Duae, Prior de Archia Noachi, Cum Qua Comparatur Academia: Posterior, De Cherubinibus, Quibus Studiosi Debent Esse Similes: Wittenbergae in Resignatione Rectoratus Academici. Wittenberg?: Apud Matthaeum Henckelium, 1663. 30690197, Emory University. Noah's Ark/ universities/ college students/ inspirational/ religious.

2705. Melanchthon, Philipp.

Magister Philipps Melanchthon Christliche Erinnerung, Von den Lieben Engeln, an S. Michaels Tag, Su Jenaw, an die Studenten Gethan, aus dem Latein, Durch Georgium Spalatinum Ins Deutsch Gebracht. Wittenberg: Durch Georgen Rhaw, 1536. 30702894, Emory University. Universities/ students/ inspirational/ religious/ beliefs.

2706. Melashenko, E. Lonnie, and Timothy E. Crosby.

In the Presence of Angels: A Collection of Inspiring, True Angel Stories. Boise, Idaho: Pacific Press Pub. Association, 1995. 0816312613 (pbk.: alk. paper). BT966.2.M37 1995. Case studies/ experiences/ encounters/ religious/ inspirational.

2707. Melchert, Jürgen.

Engel Über der Tür: Im Holz Geschnittener Glaube an Herforder Bauernhäusern. Herford: Maximilian-Verlag, 1991. 3786902828. BR857. H39 M45 1991. Art/ Christianity/ symbolism/ German/ Herford (Kreis)/ religious life/ customs.

2708. Melchizedek, King of Salem Spirit, and Frater Achad.

Melchizedek Truth Principles: From the Ancient Mystical White Brotherhood: Fourth Dimensional Teachings Through Frater Achad. Phoenix, Ariz.: Great Seal Press, 1963. 0875161669. MLC5 91/11598 (B), Library of Congress. Mysticism/ brotherhood/ inspirational/ religious/ Achad, Frater, 1886–.

2709. Melton, J. Gordon, and Robert Laurence Moore.

The Cult Experience: Responding to the New Religious Pluralism. New York: Pilgrim Press, 1982. 0829806199 (pbk.). Includes index. Bibliography: pp. 169–174. BL2530.U6 M43 1982, Brown University. Cults/ American/ conversion/ psychology/ deprogramming/ religion.

2710. Memminger, Robert Withers.

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2711. Memoria Utilisima para los Christianos: Que Quieren Vivir Aprisionados en las Cadena Angelical Con Que los Santos Angeles ee Guarda Unen con Su Grande Patrocinio a Sus Devotos ...

Mexico: Herederos del lic. Joseph de Jauregui, 1793. BX2167 J65 N68, University of California. Guardian angels/ devotions/ Spanish.

2712. Menant, Joachim.

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2713. Menasce, P. J. de.

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2715. Mendelsohn, Henriette.

Die Engel in der Bildenden Kunst; Ein Beitrag zur Kunstgeschichte der Gotik und de Renaissance ... Berlin: Behrs verlag, 1907. Bibliography. Study of European churches' display of angels. Theory of derivation of images presented in Gothic, Renaissance, and Baroque periods. Some aspects discussed are representation of hair, formation of wings, naked angels, cherubs, Christ angels. N8090 M4. Art/ Gothic/ Renaissance/ Baroque/ wings/ Cherubim.

2716. Meras, Phyllis.

Christmas Angels. Boston: Houghton, Mifflin, 1979. 0395276012. OCLC Search, May 31, 1992, p. 157. Christmas/ decorations/ cookery.

2717. Mercier, Mario.

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2718. Merinardus, Otto F.

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2719. Mesa, Jose de.

Los Angels de Calamarca. La Paz: Compania Boliviana de Seguros, 1983. ND340 M47. Painting/ art/ Bolivian/ modern/ Calamarca.

2720. Mesnard, Pierre.

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2722. Metzger, Bruce Manning.

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2725. Metzger, Bruce Manning, and Bernhard W. Anderson, Editors.

The New Oxford Annotated Bible with the Apocrypha/Deuterocanonical Books. New York: Oxford University Press, 1994. xxxvi, 1237, xv, 364, x, 500: col. maps; 24 cm. "New Revised Standard Version." Includes index. BS191.5.A1 1994.N49, Indiana State University Consortium; and G. Davidson's *A Dictionary of Angels*, p. 363. Bible/ Old Testament/ New Testament/ Apocrypha/ Scripture/ texts.

2726. Metzger, Bruce Manning, and Michael D. Coogan, Editors.

The Oxford Companion to the Bible. New York: Oxford University Press, 1993. pp. 27–28. "Angels. In Israel's early traditions, God was perceived as administering the cosmos with a retinue of divine assistants. The members of this divine council were identified generally as 'sons of God' and 'morning stars', or the 'hosts of heaven', and they functioned as God's vicegerents and administrators in a hierarchical bureaucracy over the world. Where Israel's polytheistic neighbors perceived these beings as simply a part of the pantheon, the Bible depicts them as subordinate and in no way comparable to the God of Israel.

"The most ancient Israelites would probably have felt uncomfortable in describing all these beings as 'angels,' for the English word 'angel' comes from the Greek, which at first simply means 'messenger.' God's divine assistants were often more than mere messengers. Cherubim and Seraphim, for example, never function as God's messengers, for their bizarre appearance would unnecessarily frighten humans. On the contrary, God is fre-

quently depicted in early narratives as dispensing with divine messengers, for he deals directly with humans without intermediaries.

"As time passed, however, an increasing emphasis on God's transcendence correlated with an increasing need for divine mediators. These beings who brought God's message to humans are typically portrayed as anthropomorphic in form, and such a being may often be called a 'man.' The members of God's council are the envoys who relay God's messages and perform tasks appropriate to their status as messengers. In some narratives of encounters with supernatural beings, there is reluctance to identify them by name. But as these messengers become more and more frequent, they eventually are provided with individual names and assigned increasingly specific tasks that go beyond that of a messenger. The only two angels named in the Hebrew Bible are in the book of Daniel: Gabriel reveals the future while Michael has a more combative role, opposing the forces of evil. The angelic hierarchy becomes more and more explicit and elaborate and each human being has his or her own protecting angel. The term 'messenger' is used so frequently to depict these beings in their encounters with humans that it becomes a generic term to describe all supernatural beings apart from God, whither or not they actually functioned as messengers.

"Angels are depicted as having the freedom to make moral choices, for they require judicial supervision and God himself is reluctant to trust them. The Bible records a number of angelic rebellions or previsions, as a result of which some rebel angels are already incarcerated... Samuel A. Meier." In the last few paragraphs of this article, we turn to consider the "Angel of the Lord" and the different ways in which this phrase has been interpreted. The article ends with considering how angels are presented in the NT and the "Book of Enoch." BS440 M434 1993, Campion. Dictionary/ encyclopedia/ Bible/ UofR/ Sons of God/ terms/ definition/ messengers/ Angel of the Lord/ Enoch.

2272. Metzger, Paul, and Johann Schlecht.

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2728. Meyendorff, John.

Byzantine Theology: Historical Trends and Doctrinal Themes. 2d ed. New York: Fordham University Press, 1979. 0823209679. "A Rose Hill book." Includes index. Bibliography: pp. [229]–237. BX320.2.M47 1979, Pennsylvania State University. Eastern Orthodox Church/ doctrine/ history/ development/ influences.

2729. ———.

Christ dans la Théologie Byzantine [English Christ in Eastern Christian Thought]. Washington: Corpus Books, 1969. Includes bibliographical references. BT198.M4313, Indiana State University Consortium; and Perl's article, p. 16. Dionysius Areopagita, Pseudo- (c451–500 AD)/ Neo-Platonism/ hierarchy/ philosophy/ Jesus Christ/ history/ doctrine/ Eastern Orthodox Church.

2730. Meyer, Dale A.

An Answer to Complaints: A Lutheran Hour Message; An Age for Angels: A Lutheran Hour Message. St. Louis: International Lutheran Laymen's League, 1989. 1 sound cassette intended for broadcast: 9–24–89 and 10–1–89. OCLC 41. Bible/ sermons/ faith/ Lutheran Church.

2731. Meyer, Rudolf.

Der Mensch und Sein Engel: Und Von den Stufen der Engelwelt. Stuttgart: Urachhaus, 1956. 47pp. OCLC 45. Human/ guardian angels/ beliefs/ spirits/ spiritualism.

2732. Michaelis, Johann Heinrich 1668–1738, and Joannes Heinrichus Weland.

"[Malakh Yhvh (Romanized Form)], Sive, de Angelo Dei Dissertatio Philologica: Ad Illustranda Aliquot Veteris Testamenti Loca / Quam Praeside Ioanne Heinricho Michaelis ...; a. D. Xiv. Augusti [1702]; Placido Eruditorum Disquisitioni Submit Ioannes Heinrichus Weland." Sumtu Hendeliano, 1744. Signatures: A–C 4 s. OCLC. Dissertation/ theology/ philology/ New Testament/ Bible/ interpretation/ criticism.

2733. Michaelis, Sebastien.

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17 cm. B 1582 M62 1587 CO 1, University of Alberta; and G. Davidson's *A Dictionary of Angels*, p. 378. Witchcraft/ Avignon, France/ spirits/ spiritualism/ beliefs.

2734. Michaud-Quantin, Pierre.

"La Théologie de l'Au-Dela dans la Première Moitié du XVe Siècle, Temoignage sur la Vie Intellectuelle Montoise." *Millénaire Monastique du Mont Saint-Michel*. Editor J. Laporte. Vol. 2. 1967. 321-43. RI1 #530. 15th century/ theology/ heaven/ Avranches.

2735. Michel, Charles.

"Les Bons et les Mauvais Esprit dans les Croyances Populaires de l'Ancienne Grèce." *RHLR* 1 (NS) (1910): 193-215. Schneewis' *Angels and Demons According to Lactantius*, p. xviii. Antiquity/ Greek/ good and evil/ spirits/ beliefs/ ancient.

2736. ____.

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Satanism and Witchcraft: A Study in Medieval Superstition. 11th paperbound ed. New York: Citadel Press, 1971. BF1569.M63 1971. Witchcraft/ history/ demonomania/ civilization/ medieval/ demonology/ doctrine/ beliefs.

2738. ____.

Sorcière. 1st Carol Pub. Group ed. New York: Carol Pub. Group, 1992. 080650059X. "A Citadel Press book." OCLC. Witchcraft/ history/ demonomania/ civilization/ medieval/ demonology.

2739. Michelet, Jules, and Alfred Richard Allinson.

Satanism and Witchcraft: A Study of Medieval Superstition. New York: Citadel Press, 1946. 080650059X. BF1569.M513. Witchcraft/ history/ demonomania/ civilization/ medieval/ demonology/ Satan.

2740. Michell, John F.

The Earth Spirit: Its Ways, Shrines, and Mys-

teries. The Art and Cosmos Series. New York: Avon, 1975. Geomancy is divination by means of figures or lines or geographic features. BL477.M52 1975b. Spirits/ Earth/ miscellanea/ geomancy/ divination.

2741. Michl, Johann.

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Judges, and Zechariah. With the exception of Zechariah, they are mentioned very infrequently in the prophetic writings. The most common function of angels is, as their name implies, to deliver God's message to his people. In Gen. 22:11, an angel tells Abraham not to sacrifice his son Isaac. All of the people of Israel are addressed by an angel in Judg. 2:1-4, where he reminds them that Yahweh was faithful and brought them out of Egypt but they have failed to obey his commands and thus have broken the covenant. Sometimes the message is a harbinger or foretelling of an important event, such as the birth of Samson. Angels also take a more active role as God's agents by either protecting his people or punishing and even destroying their enemies. As the Israelites fled Egypt, an angel protected them from the pursuing Egyptian army by placing a protective pillar of cloud between the two groups. According to 2 Kings 19:35, an angel slaughtered 185,000 Assyrians who were besieging Jerusalem. In every case, the angel is described as functioning only on behalf of Yahweh, never as an autonomous agent. The outward appearance of angels is clearly secondary in importance to their function... Mark J. Olson." In the remainder of this article, the author finishes his consideration of the OT and then considers Jewish angelology and its development, NT, and the question of angel worship. BS440 M429 1990, Campion. Dictionary/ Bible/ definition/ terms/ Old Testament/ New Testament/ Judaism/ angelology/ development.

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functions. In the NT angels are mentioned exclusively in connection with the work of redemption. There is no reference to a cosmological function. Heb. 1:14 epitomizes the NT angelology. Their task consists in serving God in the chosen people's salvation. In the NT the emphasis falls upon the function more than the nature of angels. They announce the birth of the Messiah and his forerunner. At the beginning of Jesus' ministry, after the temptation, angels come to serve Jesus. The inceptive imperfection seems to indicate that from then on Jesus could count upon the assistance of angels in his establishing the Kingdom. The Revelation of John presents angels as performing some preparatory tasks necessary for the coming of the Lord and his Christ. Angels are also present, as servants of Christ, in the Parousia. In the life of the Church angels work on behalf of those who are to be saved. In support of the preaching of the Gospel, they help to overcome obstacles that would hinder the Word of God, and they assist, somehow, the Christian in the practice of faith in his daily life. The idea of a guardian angel is absent from the NT. However, whatever angels do, is done for the common good of the people of God. In this sphere, their main task seems to be to oppose the forces of evil. Even temporal powers are, sometimes, overthrown by the action of angels as they perform historical judgments. The power of angels is not inherent in their nature. In many instances a special power is given to them only to execute a definite task. Their power and knowledge are derived from Him who sends them. So their power is always appropriate to their assigned task. NT angels do not work in a vacuum. Their work is done in opposition to the forces of evil. The NT mentions evil angels but does not teach how they became evil. The only passages of the NT which speak of their fall are Jude 6 and II Pet. 2:4. The evil angels will, at the end, receive their final condemnation, but their power has already been broken by the Cross of Christ. BT966.2 M573 1993, Campion. Dissertation/ religion/ history/ doctrine/ Bible/ Old Testament/ New Testament/ UofR.

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in various strata of the Hebrew Bible. Deuteronomy 32:8 refers to the 'sons of God,' to whom the Most High apportioned authority over the nations. The Song of Deborah asserts that 'the stars' fought against Sisera (Judg. 5:20). Psalm 82 criticizes the *elohim* (gods), the 'sons of the Most High' (perhaps the gods of the nations), because they have rebelled against God (*elohim*) by not maintaining justice in the world that had been put into their charge. Other texts refer to a single 'messenger (*malakh*) of YHWH,' who serves as God's presence among God's people and is difficult to distinguish from God.

"Complex 'angelologies' developed in the Hellenistic period, especially in apocalyptic literature, paradoxically complementing the notion of God's sovereignty while providing a means of connection with the heavenly throne room. Early texts refer to these divine beings variously as 'sons of God,' emphasizing their divine nature, 'holy ones,' focusing on the quality that makes them fit to stand in the presence of the Holy One, and '(holy) watchers,' a term of uncertain connotation. A special group, the cherubim, seraphim, and ofanim, are in intimate contact with the divine throne. The holy ones attend the divine King in the heavenly throne room and serve as priests in the heavenly temple. A named group of four or seven holy watchers act as intercessors and advocates and as God's agents in the world, enacting judgement, healing humanity, and interpreting God's activity and bringing messages.

"Military and governing functions are also ascribed to heavenly beings. The term 'host (Heb.: *tzaba*) of heaven' denotes their role as God's army, and the title 'prince' (Heb.: *sar*) indicates military and ruling functions (Dan 10:13. 20; cf. also Dan. 7:13–14, and the enthronement of Israel's patron). On a more cosmic scale, 1 Enoch imagines large numbers of heavenly beings in charge of the heavenly bodies and places of eschatological significance in the world.

"If the world of angels, holy ones, and sons of God served to assure a beneficial connection between the heavenly world and the righteous on earth, there was also a dark side to the divine realm. An understanding of myths developed that ascribed the origin of evil to a revolt by heavenly beings, and thus, as in Daniel 10, human existence and history is perceived as a battleground between warring supernatural powers." BM50 D525 1996, Campion; [Ref.]COCA[v. 1], Colorado College. Judaism/ history/ post-exilic period/ 586 BC–210 AD/ dictionary/ Talmudic period/ 10–425/ Rabbinical literature/ literature/ definition/ terms/ words/ UofR.

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Theory and Regulation of Love: A Moral Essay, in Two Parts: to Which Are Added Letters Philosophical and Moral Between the Author and Dr. Henry More. Oxford: Printed at the Theatre for Hen. Clements, 1688. University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, MI 48106 [15], 238, [10] pp. Errata on p. [9] at end. Advertisement on p. [10] at end. Reproduction of original in Huntington Library. Wing N1272 Microfilm. Ann Arbor, Mich.: University Microfilms, 1966. 1 microfilm reel; 35 mm. (Early English books, 1641–1700; 218:3) s 1966 miu n. BF 575 L8 N8 CO 1, University Alberta; and West's "Notes" p. 122. Love/ ethics/ morality/ sin/ conduct of life.

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“Angel Prophet or Satan Prophet?” *Zeitschriften für die Alttestamentliche Wissenschaft* 82.1 (1970): 31–67. Bibliography. Highly theoretical discussion of C. Westermann’s views on forms of prophetic speech. Outlines six stages of divine communications—media to establish prophetic function of angel and Satan. Does not draw any conclusions. Koske, p. 26. Prophets/ Westermann, Claus/ communication.

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“Separate Spiritual Substances in the Old Testament.” *Catholic Biblical Quarterly* 29 (1967): 419–49. Theological and scriptural analysis of the OT of all references to angels. He concludes that “angel” in translation of the OT cannot be antecedently presumed to mean what it means today, “separated spiritual substances.” It is wrong to expect from the OT direct information about concepts foreign to it like “nature” or “pure spirit.” The first part of this article has some interesting material about how one should approach the OT. This article is worth looking at, if for no other reason its tentativeness of its conclusions. BS 410 C3, Champion; Cath. Per. Index, Vol. 14, p. 7. Theology/ Bible/ Old Testament/ history/ separate substances/ UofR.

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2957. Noss, John Boyer.

Man’s Religions. New York: Macmillan Co., 1956. pp. 268–469, 422–423, 480–481, 486; includes bibliography and subject index. 784 pp.; 25 cm. Includes bibliographies. Describes the angel who appeared in Zoroaster’s revelation when he was thirty years old. He was instructed by the angel to be a prophet in the true religion. Deals with Zoroastrian, Judaic, Islamic conceptions of angels. BL80.N65 1956; and Koske,

p. 26. Zoroastrianism/ Judaism/ Islam/ religion/ beliefs/ doctrine/ history.

2958. Novena Angelica: Para Cualquiera Tiempo de Todo el Año, Sagrado Genio, Verdadero Mercurio, el Santo Angel de la Guarda que Dirige ... a la Bma.

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‘Iqd Al-Marjan Fima Yata’Allaqu Bi-Al-Jan. Misr al-Jadidah, al-Qadira: Maktabat Ibn Sina, 1988. BP166.89.N87 1988. Jinn/ spirits/ Islam.

2962. Nurni, Martin K.

“Blake’s Marriage of Heaven and Hell.” *Kent State University Bulletin* (1957). G. Davidson’s *A Dictionary of Angels*, p. 379. Blake, William, 1757–1827/ literature/ symbolism/ heaven/ hell/ interpretation/ criticism.

2963. Nyberg, Joan.

A Rustling of Wings: An Angelic Guide to the Twin Cities. St. Paul: Wingtip Press, 1994. 0964057824. N8090.N93 1994. Art/ church/ decorations/ ornaments/ Minnesota/ Minneapolis/ guidebooks.

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<197>-. Collected at Michigan State University Libraries in the Russel B. Nye Popular Culture Collection's Popular Culture Vertical File (PCVF). PCVF, Michigan State University. Beliefs/ doctrine/ popular/ modern/ culture/ contemporary/ bibliography.

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Angels and Me. Carol Stream, Ill.: Creation House, 1978. 0884191281. Text and suggested Biblical verses discuss the importance of God's angels. BT966.2.N97. Juvenile/ literature/ religious life/ spiritual life/ fiction/ symbolism.

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A Discourse of the Unlawfulness of Praying to Saints and Angels Microform: Being a Full Answer to a Letter of Sabran the Jesuite: Wherein the Practice of the Church of Rome, in Praying to Saints and Angels Is Plainly Proved to Be Contrary to the Doctrine of Christ and the Presented Authority by Him Produc'd, to Be Either Forged or Impertinent / by Titus Oates, a Presbyter of the Church of England. University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, MI 48106. London: Printed for Richard Balwdin., 1689. Errata: preliminary p. [3]. Reproduction of original in the Union Theological Seminary, New York. Wing O33. Microfilm. Ann Arbor, Mich.: University Microfilms International, 1985. 1 microfilm reel; 35 mm. (Early English books, 1641-1700; 1621:2). CL0037000058 UMI, Portland State University. Roman Catholic Church/ church/ controversial literature/ literature/ English/ prayers/ law.

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2973. O'Collins, Gerald, and Edward G. Faurrugia, Editors.

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Jacobi Ode, Professoris Trajectini, Commentarius de Angelis. Trajecti ad Rhenum [i.e. Utrecht]: Apud Matthaeum Visch, Bibliopolam, 1739. Engraved title-page added. Errata: pp. [1113–1115]. Includes index. BT965 O3. University of Toronto. Angelology/ theology/ philosophy/ doctrine/ systematic/ commentary.

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sity of Saskatchewan. Swedenborg, Emanuel, 1688–1772/ New Jerusalem Church/ controversial literature/ theology/ religious/ inspirational.

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The Spiritual World: Essays on the After-Life and on the Last Judgment. Bryn Athyn, Pa.: Academy Publications Committee, 1968. 482 pp.; 22 cm. "A survey of Swedenborg's testimony" — preface. Includes bibliographical references and index. BX8711.A8.O.2 S8, University of Saskatchewan; McDannell/Lang's *Heaven*, p. 383. Swedenborg, Emanuel, 1688–1772/ immortality/ Last Judgment/ after-life/ inspirational/ beliefs/ New Jerusalem Church/ controversial literature.

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2994. Ohm, Gottfried.

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3001. Olyan, Saul M.

A Thousand Thousands Served Him: Exegesis and the Naming of Angels in Ancient Judaism. Texte und Studien zum Antiken Judentum, 36. Tübingen: J.C.B. Mohr, 1993. 3161460634. This book attempts to formulate a response to the question "Why are there so many angels in the Bible?" In doing this, the author reviews, what he takes to be, all the attempts at answering this question. He tries to show that all these attempted answers fail for one or more reason. He argues that angels became an interpretative tool for making sense out of difficult passages in scripture. Most of the book is an argument for this thesis and an attempt to make the claim as

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3003. Ombres, Robert.

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3004. O'Meara, John J., and Ludwig Bieler, Editors.

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Using Candle Burning to Contact Your Personal Guardian Angel. Special limited ed. New Brunswick, N.J.: Inner Light Publications, 1995. 093829475X. Candle burning magic with the psalms; create life's greatest blessings by combining the power of the holy psalms with the magic of burning different colored candles. OCLC. Candles/ religious/ prayers/ inspirational/ magic/ light.

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Cambridge [Eng.]; New York: Cambridge University Press, 1980. 052105866X. Reprint, with additions and corrections, of the 1965 ed. Includes indexes. Bibliography: pp. xxxv–xl. BR 65 O63 C76E5 1980, University of Alberta. Celsus, Platonic philosopher, fl. 180/ Platonism/ philosophy/ theology/ Christianity.

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3014. _____.

Origen Against Celsus. Translator James Belamy. London: Printed by B. Mills and sold by J. Robinson ..., 1660? Date of imprint suggested by Wing and NUC pre–1956 imprints. CL0037000033 University Microfilms International, MELVYL, University of California. Celsus, Platonic philosopher, fl. 180/ Platonism/ philosophy/ Christianity/ spirit.

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ophy/ metaphysics/ substance/ spirit/ God/ creation.

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3018. Orr, Mary Acworth.

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3019. Orr, William W.

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that seraphim are used as models since the Bible illustrates that they knew how to pray to God. An interesting study on beliefs and practices in the two groups. BX6600 C5235 N56. Yorubas/ religion/ Africa/ sociology/ beliefs/ culture/ iconography/ practices.

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St. Thomas and the Greeks: Under the Auspices of the Aristotelian Society of Marquette University. The Aquinas Lecture 1939. Milwaukee: Marquette University Press, 1939. Reprinted 1951. Bibliographical references in "Notes": pp. 88–107. B765.T54 P35, Pennsylvania State University; and James Collins' *The Thomistic Philosophy of Angels*, p. 377. Antiquity/ philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ Greek/ medieval/ ancient/ influences/ development.

3103. ____.

St. Thomas and the Problem of the Soul in the Thirteenth Century. Toronto: Pontifical Institute of Medieval Studies, 1976. 0888444060. 213pp.; 21cm. "The following work was originally presented to the University of Toronto as a thesis in the spring of 1931. Since then, it has been changed and, in part, rewritten..." — Foreword. Bibliography: pp.203–209. BT741.P34, Pennsylvania State University; and James Collins' *The Thomistic Philosophy of Angels*, p. 377. Philosophy/ soul/ Thomas, Aquinas, Saint, 1225?–1274/ 13th century/ Albertus Magnus, Saint, 1193?–1280/ Bonaventure, Saint, 1217–1274/ form/ metaphysics/ dissertation.

3104. Pelikan, Jaroslav Jan 1923.

The Emergence of the Catholic Tradition (100–600): The Christian Tradition; a History of the Development of Doctrine. His the Christian Tradition. Chicago: University of Chicago, 1971–1989. 0226653706. Includes bibliographies and indexes. Contents: 1. The emergence of the Catholic tradition (100–600)—2. The spirit of Eastern Christendom (600–1700)—3. The growth of medieval theology (600–1300)—4. Reformation of church and dogma (1300–1700)—5. Christian doctrine and modern culture (since 1700). BT21.2.P42, Portland State University; and Gatta, p. 362. Theology/ doctrine/ history/ church, early/ 30–600/ development.

3105. ____.

Eternal Feminines: Three Theological Allegories in Dante's Paradiso / Jaroslav Pelikan. Mason Welch Gross Lecture Series. New Brunswick: Rutgers University Press, 1990. 0813516021: \$30.00. Includes bibliographical references (pp. [137]–144). 00794nam 2200193 4500, Portland State University. Dante Alighieri, 1265–1321/ "Paradise Lost"/ Portinari, Beatrice,

1266–1290/ fiction/ drama/ poetry/ Mary, Blessed Virgin/ Saints/ Roman Catholic Church/ art/ symbolism/ literature.

3106. ———. editor.

The Melody of Theology: A Philosophical Dictionary. Cambridge, Mass.: Harvard University Press, 1988. pp. 1–4. “Angel: Everybody knows what angels look like — those enormous little cherub *putti* at Saint Peter’s, the figure of Gabriel in a Botticelli Annunciation, the powerful Michael of countless Greek and Slavic icons. Oliver Ganr’s angel, as Thomas Wolf described it in *Look Homeward, Angel*, ‘held a stone lily delicately in one hand. The other hand was lifted in benediction, it was poised clumsily upon the ball of one phthisic foot, and its stupid face wore a smile of soft stone idiocy.’

“Yes, everybody knows what angels look like — everybody except another Thomas, the one from Aquino. For although Thomas Aquinas and the other scholastics have a reputation for claiming to be better acquainted with the habits of angels than they had any right to be, the Thomistic doctrine of angels is actually a carefully circumscribed effort to make systematic sense of this puzzling phenomenon as it had been presented by the Bible and the Christian tradition. What connected human life with the life of the (other) animals was a physical nature; what connected humanity with the Creator was the image of God. But here were beings that biblical monotheism forbade calling gods, but that were not animals or human beings either — and yet they definitely were creatures. Denouncing what is called ‘angel-worship,’ the NT had clearly insisted that angels and spirits, too, belonged on this side of the boundary line between Creator and creature. The apostle Paul was ‘convinced that there is nothing in death or life, in the realm of spirits (Greek) or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths — nothing in all creation that can separate us from the love of God in Christ Jesus our Lord.’ And so angels needed to be fitted into the order of creatures: they were rational, as God and human beings were rational; they were created, as human beings and animals were created; yet they were not physical, as human beings and animals were physical....”

In the next couple of paragraphs, the author distinguishes good from evil angels, function of angels in scriptures, the influence of Dionysius the Areopagite’s *On the Celestial Hierarchy* on medieval thought. The article concludes with:

“Putting all this together, the scholastics came up with an account that located angels along the chain of creatures, as non-physical rational beings that God had made. By embedding them firmly within the natural order, scholastic philosophical theology sometimes spoke in ways that have reminded present day physicists (at any rate, those who have read Thomas Aquinas) of the qualities now ascribed to quarks and other equally mysterious creaturely forces. As the scholastics pondered the comings and goings of angels in the biblical accounts, moreover, they sought to make sense of their remarkable means of locomotion between the heavens (wherever and whatever those might be) and earth as we know it. As consequence, medieval angelology must be reckoned as the most ambitious sustained effort in Western intellectual history to imagine what extraterrestrial rational beings might be like — even though they did not possess bodies. In this sense it belongs to the history of scientific speculation as well as to the history of theology and philosophical speculation and to the history of art — even if no one knows for certain just what angels do look like.” BR95 P36 1988, Campion. Dictionary/ philosophy/ UofR/ Thomas, Aquinas, Saint, 1225?–1274/ development/ history/ devil/ function/ Dionysius Areopagita, Pseudo- (c451–500 AD)/ hierarchy.

3107. Peloubet, F. N., Editor.

Peloubet’s Bible Dictionary. Philadelphia: John C. Winston, Co., 1925. p. 34. “Angels. By the word ‘angels’ we ordinarily understand a race of spiritual beings of a nature exalted far above that of man, although infinitely removed from that of God — whose office is ‘to do him service in heaven, and by his appointment to succor and defend men on earth.’ *I. Scriptural use of the word.* There are many passages in which the expression ‘angel of God’ is certainly used for a manifestation of God himself. Gen. 22:11 with 12 and Ex. 3:2 with 6 and 14. It is to be observed, also, that side by side with these expressions we read of God’s being manifested in the form of man — as to Abraham at Mamre. Besides this, which is the highest application of the word angels, we find the phrase used of any messengers of God, such as the prophet and the rulers (bishops) of the Christian churches. “*II. Nature of angels.* Angels are termed ‘spirit,’ but were able to appear in bodily form as repeatedly in OT history and expressly implied in Luke. The angels are revealed to us as beings such as man might be, and will be when the power of sin

and death is removed, because always beholding his face and therefore being 'made like him.' Their number must be very large; their strength is great; their activity marvelous; their appearance varied according to circumstances, but was often brilliant and dazzling. Of the nature of the 'fallen angels,' the circumstances and nature of the temptation by which they fell, we know absolutely nothing. All that is certain is that they 'left their first estate,' and that they are now 'angels of the devil.' On the other hand, the title specially assigned to the angels of God — that of the 'holy ones' — is precisely the one which is given to those men who are renewed in Christ's image. "III. *Office of the angels.* Of their office in heaven we have only vague prophetic glimpses which show us nothing but a never ceasing adoration. They are represented as being, in the widest sense, agents of God's providence, natural and supernatural, to the body and to the soul. In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter. That there are degrees of the angelic nature, both fallen and unfallen, and special title and agencies belonging to each, is clearly declared by St. Paul but what their general nature is it is useless to speculate." BS440 P4, Campion. Dictionary/ terms/ definition/ Bible/ Angel of the Lord/ nature/ function/ UofR.

3108. Pelz, Karl.

"Die Engellehre des Heiligen Augustinus. Ein Beitrag zur Dogmengeschichte, 1. Teil. Augustinus Über die Natur der Engel." Universität Breslau, 1913. 55 pp. Thesis (doctoral) — Universität Breslau. German. Pamph Relig Theol ROBA 1, University of Toronto; MacGregor's *Angels*, p. 216. Dissertation/ Augustine, Saint Bishop of Hippo, 354–430/ angelology/ theology/ philosophy/ doctrine.

3109. Penn, William 1644–1718.

The New Witnesses Proved Old Hereticks, or, Information to the Ignorant [Microform]: in Which the Doctrines of John Reeve and Lodowick Muggleton, Which They Stile, Mysteries Never Before Known, Revealed, or Heard of From the Foundation of the World, Are Proved to Be Mostly Ancient Whimsies, Blasphemies and Heresies, From the Evidence of Scripture, Reason and Several Historians: Also an Account of Some Discourse Betwixt L.M. and My Self, by Which His Blasphemous, Ignorant and Unsavory Spirit Is Clearly and Truly Manifested, in Love to the Immortal Souls of Those Few, Who Are Concern'd in the Belief of His Im-

postures / by a Living True Witness to That One Eternal Way of God, Revealed in the Light of Righteousness W.P. S.l.: s.n, 1672. "John Reeve and Lodowick Muggleton, contradicting themselves, and one another": pp. 43–54. BX7733. P46, College of William and Mary. Reeve, John, 1608–1658/ Muggleton, Lodowick, 1609–1698/ Muggletonians/ controversial literature/ criticism/ beliefs.

3110. Pentecost, J. Dwight.

Your Adversary the Devil. Grand Rapids: Zondervan, 1969. 191 pp.; 23 cm. BT 981 P46 1969 AENABC, University of Alberta; and Fred C. Dickason's *Angels, Elect and Evil*, p. 234. Devil/ beliefs/ religious/ inspirational.

3111. Peragras, A.

Ale i Bauci: Prilog Proucavanju Tajanstvenih Bica Balkana. Beograd: Naucna knj., 1989. 8623800117. In Serbo-Croatian (roman). GR250.P47 1989. Folklore/ Balkan Peninsula/ spirits/ demonology/ social life/ customs.

3112. Perales y Gutiérrez, Arturo, and Fernando Segundo Brieva Salvatierra.

El Supernaturalismo de Santa Teresa y La Filosofía Médica: ó Sea Los Éxtasis, Raptos y Enfermedades de la Santa Ante las Ciencias Médicas. Madrid: Librería Católica de Gregorio del Amo, 1894. Recon6. BX4700.T4 P4, Michigan State University. Teresa of Avila, Saint, 1515–1582/ medicine/ philosophy/ experiences/ encounters.

3113. Perkins, William.

A Golden Chaine, or the Description of Theologie, Containing the Order of the Causes of Salvation and Damnation According to God's Word: a Viewe Whereof Is to Be Seene in the Table Annexed; Hereunto Is Adjoined the Order Which M. Theodore Beza Used in Comforting Afflicted Consciences / Written in Latin, and Translated by R.H. 2nd, much enlarged, with a table at the end. ed. Cambridge, England: John Legate, 1591. Index: pp. [1–11] Translation of Armilla aurea. BT750.P451 1597, Duke University; and C. A. Patrides, "Renaissance Thought," p. 163. Theology/ doctrine/ salvation.

3114. Perl, Eric.

"Hierarchy and Participation in Dionysius the Areopagite and Greek Neoplatonism." *American*

Catholic Philosophical Quarterly LXVIII.1 (1994): 15–30. 1051–3558. This article is a criticism of the traditional interpretation of Dionysius as breaking with Neoplatonism on the issue of the relation between direct and hierarchical participation. The author argues that the hierarchical structure is itself the very means and revelation of God's immediate creative omnipresence not only for the Neoplatonists but also for Dionysius. For all these philosophers, God is the sole causal power throughout the entire hierarchy, and creatures serves as 'intermediaries' only to the extent that they co-operate with him, making his activity their own. Thus there is no need for Dionysius to modify or bypass the Neoplatonic hierarchy by falsely distinguishing between being and illumination, or between mystical and sacramental union, in order to affirm the direct creation of all things by God and their direct communion with him. The hierarchy of being, far from separating us from God, is indeed the very basis for the immanence of God in all things. Hierarchy is indeed the very principle of being itself, in virtue of which all things are what they are and thus exist, and of the constitution of the Church as the Body of Christ, 'the fullness of him who fills all in all.'" Philosophers Index. Philosophy/ Dionysius Areopagita, Pseudo- (c451–500 AD)/ hierarchy/ Neo-Platonism/ Plotinus, 205–270/ Proclus, 410–485.

3115. Permutt, Cyril.

Beyond the Spectrum: Images from Beyond the Spectrum. Wellingborough, Northamptonshire, England: Aquarian Press, 1988. 0850307627. Reprint. Originally published: *Beyond the spectrum*. Cambridge, England: Patrick Stephens, 1983. Includes bibliographical references and index. BF1381.P47 1988, Library of Congress. Spirits/ photography/ pictorial works/ art.

3116. Perriam, Chris.

"Reality and the Angels: Luis Antonio de Vilena and la Muerte Unicamente." *Bulletin of Hispanic Studies* LXVII.1 (1990): 31–42. 0007-490X. OCLC, May 29, 1994. Literature/ Spanish/ Vilena, Luis Antonio de, 1951–/ symbolism.

3117. Pesch, Christian.

Compendium Theologiae Dogmaticae. 6. ed. Friburgi Brisgoviae: Herder & co., 1940–. Contents: t. 1. De Christo legato divino. De ecclesia Christi. De fontibus theologicis. — t. 2. De Deo uno. De Deo trino. De Deo creante et elevante. De Deo fine ultimo et de novissimis. — t. 3. De

Verbo incarnato. De Beata Virgine Maria et de cultu sanctorum. De gratia. De virtutibus theologicis. — t. 4. De sacramentis. 26139037 (LCCN), Duke University. Roman Catholic Church/ theology/ doctrine/ creation/ hierarchy.

3118. ———.

Praelectiones Dogmaticae: in Collegio Ditton-Hall Habebat. Editio altera — ed. Friburgi Brisgoviae: Herder, 1899–1903. Contents: t. 2. De Deo uno secundum naturam. De Deo trino secundum personas. — t. 3. De Deo creante et elevante. De Deo fine ultimo. — t. 4. De Verbo incarnato, De Beata Virgine Maria. De cultu sanctorum. — t. 5. De gratia. De lege divina positiva. — t. 6. De sacramentis in genere. De baptismo. De confirmatione. De SS. eucharistia. — t. 7. De sacramento poenitentiae. De extrema unctione. De ordine. De matrimonio. — t. 8. Virtutibus in genere. De virtutibus theologicis. — t. 9. De virtutibus moralibus. De peccato. De novissimis. BX/1751/.P4/1899 SMC, University of Toronto. Theology/ doctrine/ creation/ hierarchy/ Roman Catholic Church.

3119. Petavius.

"De Angelis." *Theologiae Cursus Completus*. J. P. Migne. Vol. 3. Paris, 1841 Schneewis' *Angels and Demons According to Lactantius*, p. xvi. Theology/ angelology/ interpretation/ criticism.

3120. Peter, Carl J.

"The Doctrine of Thomas Aquinas Regarding Eternity in the Rational Soul and Separated Substances." [Typis Pontificiae Universitatis Gregorianae], 1964. At head of title: Pontificia Studiorum Universitas a Sanoto Thoma Aquinate in Urbe. Diss. — Pontificia Universita S. Tommaso d'Aquino. At head of title: Pontificia Studiorum Universitas a Sanoto Thoma Aquinate in Urbe. Bibliography: pp. [121]–124. 189.4 T454ZPET, Duke University. Dissertation/ Thomas, Aquinas, Saint, 1225?–1274/ eternity/ aeviternality/ time/ philosophy/ theology.

3121. ———.

Participated Eternity in the Vision of God: A Study of the Opinion of Thomas Aquinas and His Commentators on the Duration of the Acts of Glory. *Analecta Gregoriana*, V. 142. Ser. Facultatis Theologiae Section B, n. 45. Rome: Gregorian University Press, 1964. Bibliography: pp. [291]–297. BQ/6915/.P4 IMS, University of Toronto; and

McDannell/Lang's *Heaven*, p. 370. Philosophy/ Thomas, Aquinas, Saint, 1225?-1274/ time/ eternity/ beauty/ history/ doctrine.

3122. Peter, John Desmond.

A Critique of Paradise Lost. New York: Columbia University Press, 1960. 172 pp. 23 cm. PR3562.P4, University of Nebraska, Omaha; and G. Davidson's *A Dictionary of Angels*, p. 380. Milton, John, 1608-1674/ "Paradise Lost"/ literature/ criticism/ interpretation.

3123. Peterich, Eckart.

Engel: Eine Bilderfolge. Zurich: Arche, 1948. "With a commentary in German, English and French." N8090.P4. Art/ painting/ interpretation/ symbolism.

3124. Peters, Madison Clinton.

Hebrew Hopes of Heaven: What the Old Testament Has to Say About the Great Hereafter. San Francisco: Jewish Times Press, 1911. 4084926, MELVYL — University of California. Heaven/ Judaism/ doctrine/ theology/ beliefs/ soul/ human.

3125. Peters, Ted.

Sin: Radical Evil in Soul and Society. Grand Rapids, Mich.: Eerdmans, 1994. 0802837646. BV4625.P48 1994. Sin/ goodness/ evil/ psychology/ Satanism.

3126. Petersen, J.

Cherubim: Kurze Zusammenstellung der Wichtigsten Ansichten und Erklärungen. Gutersloh: C. Bertersmann, 1898. OCLC, May 25, 1994. Cherubim/ theology/ interpretation/ doctrine/ development.

3127. Peterson, Erick.

The Angels and the Liturgy: The Status and Significance of the Holy Angels in Worship. London: Darton, Longman & Todd, 1964. Translation of *Das Buch Von der Egeln*. Bibliographic reference included. Deals with angels in church worship. Theological arguments demonstrate that the significance of the doctrine of angels is neither arbitrary nor accidental. Teaching of the Catholic church stresses that angels as well as humans are involved in the universe. The angels' function is to make the Church's liturgy public to God, to divide the Church into angel-like and the people, and to a rouse the mystic life. Ideas of angels related to the political and reli-

gious world of heaven discussed in conjunction with idea of divine world being a model for the earthly Church. Interesting material on aspects that contribute to the mystical appeal of the Catholic church. BT966.2 P4 A5, Campion. Worship/ theology/ politics/ religious/ Roman Catholic Church/ UofR.

3128. _____.

Das Büch Von den Engeln, Stellung und Bedeutung der Heiligen Engel Im Kultus. Munich: Kosel-Verlag, 1955. Deals with angels in church worship. Theological arguments demonstrate that the significance of the doctrine of angels is neither arbitrary nor accidental. Teaching of the Catholic church stresses that angels as well as humans are involved in the universe. The angels' function is to make the Church's liturgy public to God, to divide the Church into angel-like and the people, and to a rouse the mystic life. Ideas of angels related to the political and religious world of heaven discussed in conjunction with idea of divine world being a model for the earthly Church. Interesting material on aspects that contribute to the mystical appeal of the Catholic church. BT966.P4813. Worship/ theology/ politics/ religious/ Roman Catholic Church.

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"Das Problem des Nationalismus Im Alten Christentum." *Theologische Zeitschrift* 7 (1951): 81-91. RI1 #575. Origen, c 185-254/ Gentiles/ nationalism/ religion/ theology.

3131. Peterson, Eugene H.

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3132. Peterson, Robert.

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3134. Petrocchi, Giorgio.

La Lezione Sugli Angeli. Torino: Societa Editrice Internazionale, 1965. PQ4439 L4 pt.4 no.13. Literature/ Dante Alighieri, 1265–1321/ "Paradise Lost"/ criticism/ interpretation.

3135. Petterson, R.

"Spirit of Christmas." *Dominicana* 40 (1955): 368–77. BX 801 D67; Cath. Per. Index, Vol. 8, p. 11. Christmas/ customs/ religious/ inspirational.

3136. Petty, Sir William.

"The Scale of Creatures." *The Petty Papers: Some Unpublished Writings of Sir William Petty / Edited from the Bowood Papers by the Marquis of Lansdowne.* Editor Marquis of Lansdowne. Vol. II. London; Boston: Constable & Company Limited; Houghton Mifflin Company, 1927. 2v.; 22 1/2cm. Contents: I. Introduction and biographical calendar. Government. London. Ireland. Irish land registry. Religion. Dictionary. Statistical. Trade. Interest. King James II.—II. Education. Philosophy. Multiplication of mankind. Military. Wool warfare. Dublin philosophical society. American plantations. Forestry. Pumps. Sweetening sea water. The pacing saddle. Medical. Miscellaneous. Observations. Verses. Lists of writings. On the disputed authorship of the London bills of mortality. Parallel passages in the London observations and Petty's unpublished writings. A list of Sir William Petty's printed works. Index. See material around pp. 24 and 32. AC6.P4 1927, Pennsylvania State University; and Lovejoy's *The*

Great Chain of Being, p. 355. Dictionary/ definition/ words/ terms/ history.

3137. Petuchowski, Jakob J.

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3138. Petzoldt, Leander.

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3139. Peucer, Kaspar, Simon Goulart, and Henri Connix.

Commentarius de Praecipuis Divinationum Generibus. En Anvers: Par Hevdrik Connix, 1584. Translation, by Simon Goulart, of: *Commentarius de praecipuis divinationum generibus.* BF1410. Divination/ prophecy/ magic/ witchcraft/ Satan.

3140. Pfaff, Lucie.

The Devil in Thomas Mann's Doktor Faustus and Paul Valéry's Mon Faust. Bern: H. Lang, 1976. PT2625 A44 D694. Mann, Thomas, 1875–1929/ Valéry, Paul, 1871–1945/ devil/ literature/ "Doktor Faustus"/ "Mon Faust."

3141. Pfalzgalerie, Nikolaus Gerhaert von Leyden, and Wilhelm Weber.

Der Nordlinger Engel: Eine Dokumentation zur Ausstellung 1976/77. [s.l.]: [s.n.], 1976. Introduction: Wilhelm Weber. N8090.P5. Art/ painting/ drawings/ symbolism.

3142. Pfitzner, Victor C.

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3143. Pfeiderer, Otto.

Lectures on the Influence of the Apostle Paul on the Development of Christianity. Translator John Frederick Smith. London Edinburgh: Williams and Norgate, 1885. BL25.H5 1885, University of Alberta. Paul, Saint, Apostle/ Bible/ theology/ doctrine/ history/ church, early/ supernatural.

3144. _____.

Paulinism: A Contribution to the History of Primitive Christian Theology. Translator Edward Peters. Theological Translation Fund. London: Williams and Norgate, 1877. Contents: v.1. Exposition of Paul's doctrine. — v.2. The history of Paulinism in the primitive church. BS2410. P4213 1877. Paul, Saint, Apostle/ church/ history/ primitive cultures/ church, early/ 30–600.

3145. _____.

Das Urchristenthum [English Primitive Christianity: Its Writings and Teachings in Their Historical Connections]. Translators W. Montgomery and William Douglas Morrison. Theological Translation Library XXII, XXVI, XXVII, XXXI. London: Williams & Norgate, 1906. Bibliographical footnotes. BS2410 P62, Indiana University. Bible/ church/ history/ primitive cultures/ church, early/ 30–600/ literature/ criticism.

3146. Phelps, Elizabeth Stuart.

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3147. _____.

Burglars in Paradise. The Riverside Paper Series no. 14. Boston, New York: Houghton, Mifflin and Company, 1887. Publisher's advertisement: [4], 12 pp. at end and on inside front and back cover. PZ3.W212 Bu, MELVYL — University of California. Literature/ fiction/ religious/ inspirational.

3148. _____.

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3149. _____.

The Struggle for Immortality. Boston; New York: Houghton, Mifflin and Company, 1889. BT921.W3, Ohio State University. Immortality/ theology/ soul/ spirits/ interpretation.

3150. Philalethes.

The Cherubim of Glory; and Their Manifestation in the Church of Christ, As Foreshadowed in the Visions of Ezekiel. S. I.: s.n., 1917. Bibliogra-

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3152. Phillips, Anthony.

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3153. Phillips, McCandlish.

The Bible, the Supernatural, and the Jews. New York: World Pub. Co., 1970. BF1434.U6 P48, University of Alberta. Supernatural/ occult/ American/ Judaism/ morality/ beliefs/ culture.

3154. _____.

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3155. _____.

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3156. Phillips, Phil.

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3157. Phillips, Wade H.

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3158. Philo Judaeus of Alexandria.

"On the Cherubim (De Cherubim)." *Philo, An English Translation.* Translators F. H. Colson and G. H. Whitaker. Vol. II. Cambridge, Mass.: Harvard University Press, 1929–1941 G. Davidson's *A Dictionary of Angels*, p. 380. Philosophy/ theology/ Bible/ Old Testament/ Genesis/ Gen 3:24/ Gen 4:1/ criticism/ interpretation.

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Philonis Judaei Anecdota Graecum de Cherubinis: Ad Exod. 25:18. Lipsiae: Apud Fridericum Fleischerum, 1856. Latin and Greek. OCLC, May 24, 1994. Literature/ Judaism/ Ark of the Covenant/ Bible/ Old Testament/ Exodus/ criticism/ interpretation/ Cherubim.

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Selections: The Contemplative Life; The Giants; and, Selections / Philo of Alexandria; Translation and Introduction by David Winston; Preface by John Dillon; [Cover Art, Liam Roberts]. Translator David Winston. Classics of Western Spirituality. New York: Paulist Press, 1981. 0809123339 (pbk.). Includes bibliographical references and index. B689.A4 E5 1981, Brown University. Philosophy/ Genesis/ giants/ interpretation/ sexuality/ Sons of God/ Daughters of Man/ Gen 6.

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**3162. Philosophumena Quaedam
Doctorum Ecclesiae de Geniis,
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Die Festo Michaelis.**

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"Angel." *Scramentum Mundi: An Encyclopedia of Theology*. Editor in Chief Karl Rahner. Vol. 1. New York: Herder and Herder, 1968. 27–35

This “encyclopedia” article is really not like any that we have seen. Rather than presenting the idea of angels, this author is doing theology and is arguing for a very limited place for angels within the discipline of theology and with the Christian life. Rahner begins by considering (I) the Problems and History of angelology. It divides the “Problems” into two major concerns: (A) the tendency to think of angels anthropomorphically, and (B) the fact that Revelation seems to exclude the study of angels. In discussing the History of angelology, the author shows (A) that Christian angelology has a pre-history and (B) that the Church’s teaching is restrictive in so far as it is only concerned with issues relevant for salvation and that philosophical angelology has moved in a different direction. The second major part of the article turns to (II) the Doctrine of Angels: (A) Introduction: How do we overcome the traditional affirmations about angels and their conflict with the modern rejection of angels as being just myths? (B) The Teaching of Scripture: the author shows that there is much less here than is commonly thought. And (C) Systematic Theology: here the author explores the implications of systematic theology by considering angels in regards to their essence, existence, ultimate end, their relation to human history, and the value of considering angels from a kerygmatic point of view (which is not very much). The following quote is intended to give one a sense of what Karl Rahner’s style is like and also provide a little more content for the above outline. “The doctrine of angels, even where it inalienably belongs to the content of the Christian message, meets with special difficulties at the present time. People nowadays in fact, though without justification, do not like to be told to look beyond the range of elementary immediate experience. Furthermore, even in their knowledge of what concerns salvation, they see no reason to be interested in the possible existence of angels, with whom even pious but rational people of today have, after all, nothing to do. Finally, as a matter of religious history, the angels appear relatively late in the OT as a sort of incursion from outside, while in the NT, if one omits marginal religious phenomena which need very careful handling, the angels (demons) rather appear when worship of them is rejected or when the Christian is reminded of his superiority to all cosmic “principalities and powers.” Now both these points would retain a concrete religious meaning even if no good or bad individual beings called angels existed. Even from these simple remarks a few

hermeneutical principles of angelology can be drawn and these have their kerygmatic importance.

“Despite the character of the numerous good or evil angels as personal substances (D 2318), we cannot and do not need to think of them anthropomorphically, as spatio-temporal forms — a collection of immaterial spirits which like the ‘spirits’ at spiritualist seances are active in the material, human world at will, or else solely as a consequence of special divine commissions, but without any really intrinsic permanent and essential relation to the world. But angels can be regarded as incorporeal (which is not the same thing as lacking any relation to the one material cosmos), yet as ‘principalities and powers’ essentially belong to the world, i.e., the totality of the evolutionary spiritual and material creation; in other words as conscious (and therefore free and personal), created, finite principles of the structure of various parts of the cosmic order. As such they are at least in principle not inaccessible to natural empirical knowledge (which latter is not identical with scientific, quantitative experiment), and so they are not in themselves directly and necessarily a matter of revelation. Wherever in nature and history instances of order, structure and meaningful patterns emerge which — at least conjecturally and when envisaged without preconceptions — do not appear to be purely mechanical, material compositions ‘from below’ nor to be planned and produced freely by men, and when such meaningful patterns in nature and history exhibit even for us at least traces of non-human intelligence and dynamism, it is meaningful to regard these as grounded on and guided by such ‘principles.’ For it is methodologically false always immediately to regard such complex, large-scale configurations in nature and history as direct expressions of the divine mend, particularly since the antagonism of such large-scale units at least in history indubitably points to the first place rather to antagonistic cosmic ‘principalities and powers’.... Karl Rahner.” BR95 S25 Ref., *Campion*. Definition/ dictionary/ terms/ history/ UofR.

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"In post-biblical literature there is evidence of an extensive development of angelology, in which good and bad angels make their appearance. Some have suggested that this development may have been the result of foreign influence,

but there can be little doubt that the raw material for such speculation is deeply rooted in the Jewish traditions. Angelic beings were believed to represent the nations of the world in heaven as well as individuals and churches. The archangel Michael was thought to have had a special responsibility as the guardian angels of Israel. In the apocalyptic and later mystical literature of Judaism angelic speculations reached extravagant proportions (III Enoch).

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Machte und Gewalten Im Neuen Testament [English Principalities and Powers in the New Testament]. Questiones Disputatae 3. New York: Herder and Herder, 1961. Includes bibliographical references. Examines nature and operation of principalities of New Testament which include angels, devils, spirits, princes of the world, gods, elements. Also discusses their history under the influence of Christ. Emphasizes importance of baptism in dealing with wicked powers. BT962 S32, Campion. Principalities/ New Testament/ powers/ Christology/ nature/ operations/ UofR/ spirits/ Bible/ theology.

3520. Schlink, Basilea.

Reiche der Engel und Dämonen [English The Unseen World of Angels and Demons]. Old Tappan, N.J.: Chosen Books, 1985. 0800790863

(pbk.). BT966.2.S3513 1985. Demonology/ devil/ doctrine/ teachings/ history/ theology.

3521. Schlitt, Harry, Videos with Values, and Oblate Media and Communication Corporation.

Satanism. The Devil's Playground. Pt. 1 & 2. Belleville, IL: Videos with Values: Oblate Media & Communication Corp., 1990. Title from cassette label. The program cuts through the sensationalism that surrounds the topic of Satanic cults and provides a basic understanding of cult activities. Shows what to watch for in your child or teenager that can be warning signs of ritualistic abuse. BL480.S38 1990. Satanism/ occult/ American/ cults/ Satan.

3522. Schlosser, Philipp Casimir, and Conradus Christophorus Gernandus.

"Angelorum in Corporibus Assumptis Apparitio Disputatione Publica ... / Praeside ... Philippo Casimiro Schlossero...; Pro Gradu Magisterii Ritè Obtinendo, Adumbrata Atque Eruditorum Examinì Subjecta à Conrado Christophoro Gernando ... Auth. & Resp. ... Ad D. 9. Martii MDCLXXXIX." Giessen, 1689. Signatures: A–B 4 s. Thesis (master's). C.C. Gernandus, author and respondent. OCLC. Dissertation/ philosophy/ angelology/ arguments.

3523. Schlossinger, W.

"Das Angelische Wollen." *Jahrbuch für Philosophie und Spekulative Theologie* 24 (1910). James Collins' *The Thomistic Philosophy of Angels*, p. 378. Philosophy/ theology/ will/ sin/ fall.

3524. ____.

"Die Erkenntnis der Engel." *Jahrbuch für Philosophie und Spekulative Theologie* 22/23 (1908–1909). James Collins' *The Thomistic Philosophy of Angels*, p. 378. Philosophy/ theology/ nature/ apparitions.

3525. ____.

"Die Stellung der Engel in der Schöpfung." *Jahrbuch für Philosophie und Spekulative Theologie* 25 and 27 (1911): 451–85 and 81–117. James Collins' *The Thomistic Philosophy of Angels*, p. 378; Gilson's CPofSTA, p. 465. Philosophy/ Thomas, Aquinas, Saint, 1225?–1274/ theology/ speculation.

3526. _____. "Das Verhältnis der Engelwelt zur Sichtbaren Schöpfung." *Jahrbuch für Philosophie und Spekulative Theologie* 27 (1912): 158–208. James Collins' *The Thomistic Philosophy of Angels*, p. 378; Gilson's CPofSTA, p. 465. Philosophy/ theology/ action/ choice.

3527. Schmaus, Michael.

Dogma: God and Creation: The Foundations of Christology. New York: Sheed and Ward, 1969. 0722073119. x, 232 pp.; 21 cm. A project of John XXIII Institute, Saint Xavier College, Chicago. Includes bibliographic references and index. see pp. 221–222, the existence of angels and demons is a matter of Catholic faith, though not formally defined. 230.2 (Dewey), UNILINC — Sidney, Australia; and Quay, pp. 21. Definition/ existence/ creation/ angelology/ christianity/ God/ theology/ philosophy.

3528. Schmid, A.

"Die Peripatetisch-Scholastische Lehre Von den Gestirngeistern." *Athenaeum, Philosophische Zeitschrift*. Vol. Bd. I. München: herg. von J. von Froschammer, 1862. 549–89. Gilson's *The Christian Philosophy of St. Thomas Aquinas*, p. 465. Philosophy/ theology/ Thomas, Aquinas, Saint, 1225?–1274.

3529. Schmid, Johann 1649–1731.

"Dissertationem Theologicam de Angelis Pusillorum Faciem Patris Coelestis Semper Videntibus Ex Matth. Cap. XVIII. Vers. 10 ... / Praeside Johanne Schimdio ... Autor-Respondens Jo. Jacob Liebenwald ... De Angelis Pusillorum Faciem Patris Coelestis Semper Videntibus Ex Matth. Cap. XVIII. Vers. 10." Leipzig, 1706. Initial and vignette — p. 3. Printed by Literis Immanuelis Titii. Manuscript marginal notes and corrections. At head of title page: Q. D. B. V. 01279nam 2200325 4500, Emory University. Dissertation/ Bible/ New Testament/ Matthew/ Matt 18/ criticism/ interpretation/ theology.

3530. Schmidt, Hans P., Walter J. joint author Hollenweger, and Horst joint author. Bürkle.

Der Geist und die Geister: 3 Beitr. Von Hans P. Schmidt, Walter J. Hollenweger U. Horst Bürkle Zu D. Vielfalt Religiöser Formen in Unserer Zeit. 1. Aufl. ed. Konstanz: Bahn, 1976. 3762130566. "Aus einer Würdigung von Hans Weissgerber im

'Allgemeinen Deutschen Sonntagsblatt' zu den Vorträgen, die auf dem Heidelberger Pfarrertag 1974 gehalten wurden und hier in überarbeiteter Form vorliegen." BV5083.S35. Discernment/ spirits/ Holy Spirit/ experiences/ religion/ Christianity/ 20th century.

3531. Schmidt, Heinrich.

Die Vergessene Bildersprache Christlicher Kunst: Ein Fuhrer zum Verständnis der Tier. München: C. H. Beck, 1981. N8010 S35, BYU. Christianity/ art/ symbolism/ handbooks/ animals/ Mary, Blessed Virgin.

3532. Schmidt, Joachim.

Satanismus: Mythos und Wirklichkeit. Marburg: Diagonal-Verlag, 1992. 3927165131. BF1550 .S35 1992. Satanism/ myth/ doctrine/ existence.

3533. Schmidt, Karl L.

"Lucifer Als Gefallene Engelmacht." *Theologische Zeitschrift* 7 (1951): 161–79. RI1 #574. Gunkel, Hermann, 1862–1932/ devil/ goodness/ evil/ Greek.

3534. Schmidt, Leopold.

"Die Attribute der Engel in der Deutschen Volksauffassung." *Zeitschrift für Volkskunde* 5 (n/a): 152–76, 250–73. Koske, p. 31. Beliefs/ customs/ traditions/ attributes/ nature.

3535. Schneekloth, Larry Gilbert.

"Angels in the Old Testament." Concordia Theological Seminary, 1967. Bibliography. OCLC Search, May 31, 1992, p. 101. Dissertation/ Bible/ Old Testament/ theology/ interpretation/ criticism.

3536. Schneider, Bernard N.

The World of Unseen Spirit: A Study Guide. Winona Lake, Ind.: BMH Books, 1975. Bibliography. OCLC Search, May 31, 1992, p. 177. Devil/ demonology/ doctrine/ beliefs/ inspirational/ religious.

3537. Schneider, Gerhard.

"Engel und Blutschweiss (Lk 22, 43–44): Redaktionsgeschichte Im Dienste der Textkritik." *Biblische Zeitschrift* 20.1 (1976): 112–16. Koske, p. 31; RI1 #454. Bible/ Luke/ Jesus Christ/ Greek/ criticism/ New Testament/ theology/ interpretation/ Luk 22:43–44.

3538. Schneider, Max Ferdinand.

Musizierende Engel, Vierundzwanzig Abbildungen. Basel: Amerbach-Verlag, 1947. OCLC Search, May 31, 1992, p. 77. Art/ music/ instruments.

3539. Schneider, Michael.

"Unterscheidung der Geister": Die Ignatianischen Exerzitien in der Deutung Von E. Przywara, K. Rahner und G. Fessard. Innsbrucker Theologische Studien 11. Innsbruck: Tyrolia-Verlag, 1983. 3702214798. Includes indexes. BX4700. L7. Przywara, Erich, 1889–1972/ Rahner, Karl, 1904–1984/ Fessard, Gaston/ spiritual exercises/ Discernment/ spirits/ Jesuit.

3540. Schneider, Reinhold.

Engel und Dämonen: Fragmente aus dem Unveröffentlichten Werk. München: Kurt Desch, 1952. 23363822, University of Minnesota. Demons/ demonology/ theology/ doctrine/ interpretation.

3541. Schneiderman, Stuart.

An Angel Passes: How the Sexes Became Undivided. New York: New York University Press, 1988. 0-8147-7870-4. Bibliography. Schneiderman appears to offer a very scholarly survey of the development of the idea of angels from the earliest time to the present. However, the book is much more concerned with developing a "psychoanalytic interpretation" along the lines of Jacques Lacan than it is with being even remotely faithful to all the scholarly research that serves as its basis. While the author could have used almost anything, like the development of rocks, to make his points about sexuality, the book seems to have a sufficiently scholarly basis for doing a worthwhile investigation into the ways that the idea of angels has developed in our culture. Despite the many disappointments of this work, Schneiderman does make some interesting points about the history of the idea of angels and the impact that the idea has had on all human life. Through his analysis of the history of the idea of angels from earliest times of Christianity, through the Medieval period of the great Schoolmen, to a wide range of contemporary phenomenon, Schneiderman attempts to account for the central problems of our society. This book offers many examples of the "Angelistic Fallacy" and it maintains that the modern conception of humanity has at its core the confusion of man and angel. In addition, he tries to show how the confusion between the nature of

man and the nature of angels (the Angelistic Fallacy) has transformed not only the ways in which we understand humanity but also our lives. BT966.2 S36, Library of Congress. Psychoanalysis/ philosophy/ fallacy/ Lacan, Jacques, 1901–/ ideals/ model / Origen, c 185–254/ Augustine, Saint Bishop of Hippo, 354–430/ Gregory of Nyssa, 335 or 336–395/ Dionysius Areopagita, Pseudo- (c451–500 AD)/ Richard of St. Victor, d 1173/ Bernard of Clairvaux, (died c. 1124–1130)/ Catherine of Seina, d 1380/ Teresa of Avila, Saint, 1515–1582/ Francis of Assisi, Saint, 1182–1226/ Bonaventure, Saint, 1217–1274/ Thomas, Aquinas, Saint, 1225?–1274/ Duns Scotus, John, c1266–1308/ William of Ockham, 1290–1349/ Descartes, Rene, 1596–1650/ history/ idea/ language/ meaning.

3542. Schneeweis, Emil.

"Angels and Demons According to Lactantius." Catholic University of America, 1942. Thesis (Ph.D.), Catholic University. Bibliography. Lactantius believed that the truth of angels could only be understood by revelation from God and that the views of philosophers were of pretty limited value. Author has taken scattered works of Lactantius and organized them into this work. Presentation is very helpful in comparing pagan and Christian understanding of angel. This could be attributed to the fact that one of Lactantius' tasks was to clarify to pagans what angels meant to the Church. BT966.S36 1982, Campion. Dissertation/ religion/ demons/ Lactantius, Lucius Caecilius Firmianus, 260–340/ understanding/ philosophy/ UofR.

3543. ____.

Angels and Demons According to Lactantius. New York: AMS Press, 1982. 0-404-18433-2. This is a revision and updating of the doctoral thesis done at Catholic University and described above. BT966 S36, Campion. Religion/ demons/ Lactantius, Lucius Caecilius Firmianus, 260–340/ understanding/ philosophy/ UofR/ dissertation.

3544. Schofield, J. N.

"Angel." *Theological Word Book of the Bible.* Editor Alan Richardson. London: SCM, 1950. North's article, p. 441. Theology/ Bible/ Old Testament/ New Testament/ interpretation/ criticism/ doctrine/ dictionary/ definition/ terms.

3545. Scholem, Gershom Gerhard.

Jewish Gnosticism, Merkabah Mysticism, and

Talmudic Tradition. New York: The Jewish Theological Seminary, 1960. 136 pp. 24 cm. Based on the Israel Goldstein lectures, delivered at the Jewish Theological Seminary of America, New York. BM723.S34 1965, University of Nebraska, Omaha; and Morton Smith, p. 211; and D. Goodman, p. 164; and G. Davidson's *A Dictionary of Angels*, p. 382. Judaism/ Gnosticism/ Merkabah/ Talmud/ history/ doctrine/ development.

3546. ____.

Kabbalah. Library of Jewish Knowledge. New York: Quadrangel/The New York Times Book Co., 1974. 0812903528. pp. 10–13, 16–21, 24, 30–33, 35, 118–119. Includes a helpful glossary, bibliography, and index. "Kabbalah" is the term used for esoteric teachings of Judaism from the twelfth century onwards. In discussion on historic development of Kabbalah, author states that there was no fixed angelology but that different systems were preserved. A great deal of literature and incantations had their source in the angelology that developed between the seventh and eleventh centuries. Theoretical material in section on the soul. Briefly, it maintains that the soul of man originates on a plane higher than that of angels. If man fulfills his true capacity, he rises above realm of angels. BM526. S35 1974, University of Nebraska, Omaha; and Koske, p. 31. Judaism/ Kabbalah/ history/ Cabala/ criticism/ doctrine.

3547. ____.

Major Trends in Jewish Mysticism. Schocken Paperbacks SB5. New York: Schocken, 1961. pp. 52, 72. "Reprinted from the third revised edition." Includes bibliography. Scholarly work on mysticism with a few specific angel references. Mentions a Mishnah editor, a rationalist, who did everything possible to exclude angels from Mishnah test. Also some discussion of Kabbalist doctrine of an intermediate cosmos which includes four worlds with hierarchies of angels and divinity. BM723.S35 1954, University of Nebraska, Omaha; and Koske, p. 31; G. Davidson's *A Dictionary of Angels*, p. 382. Mysticism/ Judaism/ hierarchy/ Kabbalah/ Cabala/ Colecao/ history/ theology/ doctrine.

3548. ____.

On the Kabbalah and Its Symbolism. Translator Ralph Manheim. 1st Schocken pbk. ed. New York: Schocken Books, 1969. 0805202358 (pbk.). Includes bibliographical references and

index. BM525 S3753, University of Nebraska, Omaha; and G. Davidson's *A Dictionary of Angels*, p. 382. Kabbalah/ symbolism/ Colecao/ Cabala/ history/ doctrine/ theology.

3549. ____.

"Walter Benjamin and His Angel." *On Walter Benjamin: Critical Essays and Recollections*. Editor Gray Smith. Studies in Contemporary German Social Thought. Cambridge, Mass.: MIT Press, 1991. xi, 400 pp.: ports.; 24 cm. 0262192683 Includes index. Bibliography: pp. [371]–392. 00544nam 2200157 4500, Portland State University; and Cacciari, p. 109. Benjamin, Walter, 1892–1940/ experiences/ views/ beliefs.

3550. Schoonenberg, Piet J. A. M.

Convenant and Creation. Notre Dame: University of Notre Dame Press, 1968. xxiii, 213 pp. 21 cm. Translation of *Verbond en schepping*. Bibliographical footnotes. 00484nam 2200145 4500, Portland State University; and Quay, p. 43. Bible/ theology/ interpretation/ criticism/ doctrine.

3551. ____.

God's World in the Making. Duquesne Studies, Theological Series 2. Pittsburg: Duquesne University Press, 1964. pp. 8–9n 16. Bibliographical footnotes. The existence of angels and demons, understood as personal, purely spiritual beings, is not a matter of faith at all. BT701.2 S36, Campion; and Ouay, p. 22. Existence/ demons/ faith/ human/ theology/ evolution/ marriage/ Roman Catholic Church/ church/ UofR.

3552. ____.

Die Macht der Zonde [English Man and Sin: a Theological View]. Translator Joseph Donceel. Chicago: Regnery, 1968. French translation is entitled: *L'Homme pecheur appelle au salut*, Paris: Éditions du Cerf, 1970. 00486nam 2200145 4500, Emory University; and OCLC, May 24, 1994. Sin/ original sin/ theology/ Christianity/ salvation/ devil.

3553. Schott, Gaspar.

Physica Curiosa: P. Gasparis Schotti Regis Curiani e Societate Jesu ... Physica Curiosa, Sive, Mirabilia Naturae Et Artis: Libris XII Comprehensa, Quibus Pleraque, Quae De Angelis, Daemonibus, Hominibus, Spectris, Energumenis, Monstris, Portentis, Animalibus, Meteoris, &c. Rara,

Arcana, Curiosaq[Ue] Circumferuntur, Ad Veritatis Trutinam Expenduntur: Variis Ex Historia Ac Philosophia Petitis Disquisitionibus Excuriuntur, & Innumeris Exemplis Illustrantur. Editio altera auctior. ed. Herbipoli [Würzburg]: Sump-tibus Johannis Andreae Endteri & Wolfgangi jun. haeredum, excudebat Jobus Hertz ..., 1667. McManus-Young Collection (Library of Congress). Added illustrated t.p., with title: *Physica curiosa*. Signatures: p1l [a] p2 s b-g p4 s A-8P p4 s Q p2 s. Includes bibliographical references and index. Errata: [2] p. at end. LC copy has spine title: *Schotti Physica curiosa*. Bookplate with initials: C.W.G.V.N. DLC Source: Gift of John J. and Hanna M. McManus and Morris N. and Chesley V. Young, Oct. 12, 1955. DLC. BF1410.S3 1667, Library of Congress. Demonology/ science/ monsters/ abnormalities/ animals/ zoology.

3554. Schotter, Anne H.

"The Paradox of Equality and Hierarchy in PEARL." *Renascence* 33 (1981): 172-79. Mc-Dannell/Lang's *Heaven*, p. 367. Equality/ hierarchy/ "Pearl."

3555. Schrader, Anna M.

Insights and Experiences in the Ministry of Angels. San Antonio, TX: Anna Schrader, 1929. OCLC Search, May 31, 1992, 134. Theology/ doctrine/ experiences/ ministry/ inspirational.

3556. Schreyer, Lothar.

Angels. Freiburg: Herder, 1955. English translation by R. M. Bethell. OCLC Search, May 31, 1992, p. 184. Art/ painting/ interpretation.

3557. ____.

Bildnis der Engel, ein Schaubuch und Lesebuch. Freiburg im Breisgau: Herder, 1939. N8090 S37. Art/ painting/ interpretation/ symbolism.

3558. ____.

Die Heiligen Engel. Freiburg i.B: Herder, 1950. OCLC Search, May 31, 1992, p. 94. Art/ interpretation/ painting.

3559. Schröck, Gunda.

"So Ich Aber Mit Dem Satan Auf der Domsheide Buhlte": *Von Bremer Hexenprozessen.* Bremen: Brockkamp Verlag, 1983? 3922496709. BF1583 S355 1983. Trials/ witchcraft/ German/ beliefs/ Satan.

3560. Schrotenboer, Paul G.

Man in God's World: The Biblical Idea of Office. Toronto: Wedge, 1967. "Reprinted ... from the October 1967 issue of the International Reformed Bulletin." 22 pp.; 21 cm. BV772.S37, University of Alberta. Stewardship/ Christianity/ human/ theology/ Bible/ teachings.

3561. Schuetze, John D.

Angels and Demons: Have Wings—Will Travel. The People's Bible Teachings. Milwaukee, Wis.: Northwestern Pub. House, 1997. 0810006847. Includes bibliographic references and indexes. BT975.S38 1997, Library of Congress. Demonology/ Lutheran Church/ doctrine/ teachings/ Bible.

3562. Schultess, Johannes.

Engelwelt, Engelgesetz und Engeldienst, Philologisch und Litterarisch Er: Ort und Auf die Evangelische Gnade und Wahrheit Zuruckgefuhrt. Zurich: Schulthess, 1833. 235 S386e, SMU; Schneewis' *Angels and Demons According to Lactantius*, p. xvi. Literature/ philology/ symbolism/ interpretation/ Bible.

3563. Schultz, Hermann.

Alttestamentliche Theologie [English Old Testament Theology (Microfiche): The Religion of Revelation in Its Pre-Christian Stage of Development]. J. A. Paterson. 2nd English ed. ATLA Monograph Preservation Program ATLA fiche 1987-0052. Edinburgh: T. & T. Clark, 1895. 0790500523 (microfiche). Translation of: *Alttestamentliche Theologie*. Includes bibliographical references and index. Microfiche. Chicago: American Theological Library Association, 1988. 4 microfiche; 11 x 15 cm. High reduction. Silver based film. (ATLA monograph preservation program; ATLA fiche 1987-0052). BS1192.5.S3813 1895, Duke University. Bible/ Judaism/ history/ theology/ development/ influences/ interpretation/ criticism.

3564. Schultz, J. P.

"Angelic Opposition to the Ascension of Moses and the Revelation of the Law." *Jewish Quarterly Review* 61 (1971): 282-307. Interesting comparative study on legend. The angels were opposed to Moses' ascension because they felt the law should be give to them. They also thought that Moses had no business being in heaven in the first place. Moses convinces them that man is in far greater need of the ten commandments

than are angels. Several versions of the legend are given and significant variations are examined. Motifs in the variants are compared with Koranic statements. Koske, pp. 31–32. Assumption of Moses/ Moses/ Judaism/ Koran/ myth/ interpretation.

3565. Schultz, Richard.

An Angel Came. Walla Walla, Washington: Outback Insides Publishing Co., 1993. 0963489712. OCLC, May 24, 1994. Spiritualism/ spirits/ religious/ inspirational.

3566. Schunborn, Christoph.

"Die Autorit, Des Lehrers Nach Thomas Von Aquin [With English Summary]." *Christian Authority: Essays in Honour of Henry Chadwick*. Editor G. R. Evans. Oxford: New York: Clarendon Press; Oxford University Press, 1988. 101–26. x, 355 pp., [1] leaf of plates. 0198266839. Errata slip laid in. BT88.C48 1988. Thomas, Aquinas, Saint, 1225?–1274/ teachings/ knowledge/ religion/ authority/ philosophy/ theology.

3567. Schuon, Frithjof.

"Celestial Apparitions: An Elementary Criteriology." *Studies in Comparative Religion* 10 (1976): 67–73. Examines a number of criteria for apparitions. Claims that angels speak the language of person whom they are addressing. That includes the language of your religious doctrine or mythology. States that celestial beings only appear in visionary dreams, not ordinary ones, and describes how you would feel if you had a visionary dream. Considers Catholic criteria for apparitions. Nudity is out as far as messengers from Heaven are concerned. In Hinduism, a nude messenger is not only possible, it is also a positive or a neutral element. Explains background of this concept. States that a decisive factor is whether or not the visionary draws permanent grace from the vision and/or whether it is a source of miracles that do not have negative consequences. Interesting comparative material drawn from Catholicism, Hinduism, Muslim beliefs. Koske, p. 32. Philosophy/ criteriology/ apparitions/ Hinduism/ Roman Catholic Church/ Islam.

3568. Schuts, Jacobus, and Balthasar Bekker.

De Betoverde Bekker, Ofte, Een Overtuygent Bewijs Dat Het Boek Vande Heer Bekker, Genaemt De Betoverde Weerelt, Doorsaeyt Is Met De Onre-

delijkste Redenering, Notoirste Onwaarheeden, En Andere Schadelijcke Gevolgen: Waar Door De Waare Reeden Verlogent, De Waarheyt Vervalst, En De Deught Ontsenuwt Wert. In's Gravenhage: By Barent Beek, boek en konstverkooper ..., 1691. By Jacobus Schuts. Cf. Linde. AC901.M5 vol. 502, no. 3. Spirits/ Bekker, Balthasar, 1634–1698/ spiritualism/ inspirational.

3569. Schwab, Moise.

Vocabulaire de l'Angéologie, d'Après les Manuscrits Hebreux de la Bibliothèque Nationale. Paris: Klincksieck, 1897. BM645 A6 S3. Language/ magic/ Cabala/ Hebrew language/ Judaism.

3570. Schwab, Ute.

"Zur Zweiten Fitte des Heliand." *Mediaevalia Litteraria: Helmut de Boor*. Editor U. Henning. 1971. 67–117. RI1 #509. Christianity/ poetry/ medieval/ symbolism/ literature.

3571. Schwarz, Ted, and Duane Empey.

Satanism: Is Your Family Safe? Grand Rapids, Mich.: Zondervan, 1988. 0310450411. BF1548. S38 1988. Satanism/ religious/ inspirational.

3572. Schwarzbaum, Haim.

"The Angel of Death in Jewish and Islamic Folklore." *5th World Congress of Jewish Studies*. Editor Avigdor Shinan. Vol. 4. 1973. 29–33. RI1 #490. "Angel of Death"/ folklore/ Judaism/ Islam/ death.

3573. ____.

Studies in Jewish and World Folklore. Berlin: de Gruyter, 1968. Bibliography. Outline of motifs in Jewish and international folk narrative. A wealth of comparative notes, analyses that yield many angel beliefs. The general index contains nearly a full page of references to angel motifs, with particular emphasis on the angel of death motif followed by related discussions. Provides information on methods Jews have used in many countries to trick the angel of death by changing the identity or name of person. The angel of death is usually outwitted in Talmudic and modern Jewish versions. Throughout the book, in bibliographic footnotes and in appendix, especially one on recent works on Jewish folk narrative lore, he cites many works on folk belief and magic that proved valuable to angel theory. OCLC; and Koske, p. 32. Judaism/ folklore/ "Angel of Death"/ customs/ traditions/ beliefs.

3574. Schwarze, C. Theodore.

The Program of Satan. Chicago: Good News, 1947. OCLC; and Fred C. Dickason's *Angels, Elect and Evil*, p. 234. Demons/ Satan/ religious/ inspirational.

3575. Schwebel, Horst.

"Redierunt Angeli — Revision des Engelmythos? Benjamins Interpretation Des 'Angelus Novus' Von Paul Klee [Figs]." *Bilder und Ihre Macht: Zum Verhältnis von Kunst und Christlicher Religion.* Editors Horst Schwebel and A Martin. Stuttgart: Verlag Katholisches Bibelwerk, 1989. 52–65. 252 pp.: ill.; 22 cm. 3460328215. Includes bibliographical references. Contents: Kunst als Sprache der Religion: Schönheit und Wahrheit im Widerstreit / Gunter Rombold. Schon, heilig, schrecklich? / Andreas Mertin. Redierunt angeli, Revision des Engelmythos? / Horst Schwebel — Ästhetisch-theologische Korrelationen: Kunst und Religion in der Frühromantik / Joachim Rieder. Religion und Landschaft / Albert C. Moore. Mensch als Symbol / Theo Sundermeier. Theater und Religion / Lauren Friesen — Kunst und Kirschengemeinde: Zum Umgang mit Kunst in der Gemeinde / Peter Stolt. Neue Wein und die alten Schlauche / Manfred Plate. Schöne Einsicht, Seelsorge als ästhetische Theologie / Bodo Nebeling. Kunstvoll predigen / Andreas Mertin. Kunst im Kontext Kirche / Horst Schwebel. OCLC. Benjamin, Walter, 1892–1940/ Klee, Paul, 1879–1940/ art/ painting/ modern/ mythology.

3576. Schweber, Silvan S.

"Demons, Angels, and Probability: Some Aspects of British Science in the Nineteenth Century." *Physics as Natural Philosophy: Essays in Honor of Laszlo Tisza on His Seventy-Fifth Birthday.* Cambridge, Mass.: MIT Press, 1982. x, 432 pp.: ill.; 24 cm. Includes bibliographies. OCLC. Philosophy/ demons/ probability/ 19th century/ science.

3577. Schweizer, Edward.

"Slaves of the Elements and Worshipers of Angels: Gal. 4:3, 9 and Col. 2:8, 18, 20." *Journal of Biblical Literature* 107.3 (1988): 455–68. 0021-9231 Bibliography. Rel 23. Galatians/ Colossians/ New Testament/ Scripture/ cosmology/ philosophy/ science.

3578. Schwemer, Anna Maria.

"Gott Als König und Seine Königsherrschaft

in den Sabbatliedern aus Qumran." *Königsherrschaft Gottes und Himmlischer Welt.* Editors Anna Maria Schwemer and Martin Hengel. Mohr Tübingen, 1991. 45–118. 495 pp. 3-16-145667-X Religion Index. Dead Sea Scrolls/ Judaism/ Qumran Scrolls/ Songs of the Sabbath Sacrifice/ praise of God/ Hebrew language/ terms/ Mal'akh (Hebrew word)/ Bible/ Old Testament/ Psalms/ theology.

3579. Scopello, Madeleine.

"Le Myte de la 'Chute' des Anges dans l'Apocryphon de Jean (II.I) De Nag Hammadi." *Revue des Science Religieuses* 54 (1980): 220–30. Bauckham, p. 329 and RII #334. Revelation/ John/ Enoch/ "Nag Hammadi"/ Gnosticism/ devil.

3580. Scot, Reginald.

The Discoveries of Witchcraft. Introduction Montague Summers. [London]: J. Rodker, 1930. "This edition ... is limited to 1275 copies...." "A bibliographical note upon Scot's 'Discouerie': pp. xxxiii–xxxvii. Hay Smith copy 2: No. 365 of a limited ed. of 1275 copies. Quarter bound in red leather, with green cloth boards. Rock copy 1: No. 702 of a limited ed. of 1275 copies. BF1565.S4 1930, Brown University. Witchcraft/ magic/ demonology/ conjuring/ spirits.

3581. Scott, Alan.

Origen and the Life of the Stars: A History of an Idea. Oxford: Oxford University Press, 1991. 0-19-826462-3. Do the stars have souls? Are they made of the same stuff as our etheric or astral "bodies"? These and related questions occupy this fine comprehensive survey of cosmic theology in Presocratics, Plato, Aristotle, Stoics, Middle Platonists, Philo, and Clement of Alexandria, various Gnostics, and Origen. (Only the final third of the book concerns Origen.) Rightly stressing the interdependence of cosmology and theology, Scott carefully traces the emergence of a Platonic-Hellenistic tradition in astral theology which assumed the divinity of the cosmos (and, ultimately, of souls) and a providential order that was maintained through the mediating functions of the heavenly spheres. Later come cosmic pessimism and astrological determinism — the heavenly powers turn malevolent. Philo and Origen reject star-worship (and phobia) but believe the stars are living spiritual beings. For Origen they are fallen creatures, who serve humanity by insuring the progression of

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"Christianity: In the Bible angels are mentioned frequently either as messengers or as those in heaven who praise God. In the Christian tradition Dionysius the Areopagite's Celestial Hi-

erarchy categorizes angels into three triads based on a harmonization of selected biblical texts: Seraphim, Cherubim, and Thrones; Dominations, Virtues, and Powers; Principalities, archangels, and angels. Only the latter triad acts as intermediaries on earth. Medieval and post-medieval theologians speculate at length about the nature of angels, their powers, and their duties, but the most immediate impact of the Dionysian categories is on popular religion, religious iconography, symbolism, and devotionism.

"The Christian tradition views the rebellious angels as damned and servants of Lucifer, the Lord of the damned.

"Islam: The Qur'an refers frequently to angels, beings described as perfect in their obedience to God. Among their functions is constant and unceasing praise of the Lord. Several of the angels are acknowledged as having special responsibility. Chief among them is Gabriel, who mediated the message of God to the Prophet Muhammad in the Arabic language and accompanied him on his night journey to the celestial realms.

"In this tradition death itself is portrayed as the angel Israil who takes the souls from the dying bodies, and the fearsome angels Munkar and Nakir are believed to question the dead in the grave concerning matters of faith. Another angelic figure, Israfil will sound the trumpet at the Last Judgement.

"Every individual is said to have a personal angel who witnesses and records what has been said and done each day. The results of this recording will determine one's future state in the hereafter, revealed on the judgment day. The quranic suggestions that angels are winged creatures has inspired fantastic descriptions in terms of size and number of wings in some of the traditional writings.

"Several issues in relation to the nature and being of angels are left unclarified in the Qur'an. Some traditions suggest that they are created of light, which others classify them with lower extra-human creatures (jinn) that the Qur'an identifies as created from fire. Muslim scholars differ as to whether angels are capable of sin." BL31 H37 1995, *Campion. Dictionary/ UofR/ terms/ definition/ Christianity/ history/ doctrine/ Islam/ development.*

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sends the apostles — God the holy spirit, the sanctifier: Giver of life; Mystical body; Identity of the church; Church rules; Teach all nations; Called to holiness; Mother of God in our lives; Unto everlasting life — Appendix: Celebrating the church year; Words to know; Prayers; The [book] intends to implement the authentic approach in Catholic catechesis given to the Church in the recent documents of the Holy See ... -[P. 4]. OCLC. Roman Catholic Church/ doctrine/ catechism/ youth/ education.

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De Coelo et Ejus Mirabilibus [English Heaven and Hell]. Translator George F. Dole. 3rd Dole ed. New York: Swedenborg Foundation, 1979. 0877851670 (pbk.): \$5.95. First published in Latin, London, 1758. A good introduction to Swedenborg since it is something of a condensation of many of his other theological works. Swedenborg, a mystic, who started the New Church in the eighteenth century, said that he received the doctrines for this church directly from angels. He also claimed to have had many conversations with people in heaven such as Luther. This book contains a wealth of descriptions of personal contact with angels and observations on their clothes, speech. He stresses the intimacy of the bond among spirits, angels, man and includes a description of spirits also. Of interest is the introduction by Colin Wilson on Swedenborg's life, works, and the public reaction to his views. BX8712.H5 1984, Emory University; and Koske, 35; Theodora Ward's *Men and Angels*, p. 232; and McDannell/ Lang's *Heaven*, p. 379. Swedenborg, Emanuel, 1688–1772/ the-

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De Telluribus in Mundo Nostro Solari, Quae Vocantur Planetae [English Concerning the Earths in Our Solar System, Which Are Called Planets (Microform): and Concerning the Earths in the Starry Heaven: Together with an Account of Their Inhabitants, and Also of the Spirits and Angels There: From What Hath Been Seen and Heard / Now First Translated from the Latin of Emanuel Swedenborg, Published at London by the Author in the Year 175]. London: Printed and sold by R. Hindmarsh; sold also by J. Buckland; [etc.], 1787. Master microform held by: Readex. Microopaque. New York, N.Y.: Readex Microprint Corporation, 1972. 3 microopaques; 15 x 23 cm. (Landmarks of science). s 1972 nyu n English. 10103627, MELVYL — University of California. Cosmology/ science/ nature/ philosophy/ spirits/ stars.

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Brevior Synopsis Theologiae Dogmaticae [English A Manual of Dogmatic Theology]. Translator John J. Byrnes. New York: Desclee Co., 1959. BX1751.T3 1959, UNILINC — Sydney, Australia. Roman Catholic Church/ theology/ doctrine/ systematic/ teachings.

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3863. Tarn, W. W.

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3865. Tassoni, Ruth.

“Reflections on Angels of the Old Testament and Apocryphal Writings.” *Friends Quarterly* 19 (1976): 23–236+. Koske, p. 35. Bible/ Old Testament/ Apocrypha/ interpretation/ criticism.

3866. Tatford, Frederick A.

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might be called an answer to a prayer. Included also are spaces for morning and evening journal writing. OCLC; ISBN: 0345404327/6658-8665258-894735. Inspirational/ religious/ journal/ religion.

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Answers from the Angels: A Book of Angel Letters. Tiburon, Calif.: H. J. Kramer, 1993. 091581143X. BL477.T374 1993. New Age Movement/ experiences/ religious/ inspirational/ encounters.

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Creating with the Angels: An Angel-Guided Journey into Creativity. Tiburon, Calif.: H. J. Kramer, 1993. 0915811499 Bibliography. BL477.T375 1993. New Age Movement/ creativity/ creation/ art/ ability/ miscellanea.

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Angel Wisdom: 365 Meditations and Insights from the Heavens. 1st ed. San Francisco: Harper, 1994. 0062510673 (alk. paper). Combining the most popular form of daily inspiration with the rage for angels, this warm and whimsical gift book is sure to be a success. Commentaries, exercises, and reflections designed to help readers access their divine inner wisdom appear on each page along with a beautiful line drawing. BL477.T373 1994; ISBN: 0062510673/6658-8665258-894735. New Age Movement/ Prayer-books/ devotions/ English/ calendars/ religious/ inspirational.

3888. Temple Patrick Society.

A Debate Proposed in the Temple Patrick Society and Fully Discussed by the Members, [Microform]: Whether Witches, Wizards, Magicians, Sorcerers, &c. Had Supernatural Powers, and by Means of Intercourse with, or Assistance from Invisible Supernatural Agents, Had Knowledge of, and Could Foretell Future Events, with Power Over the Inhabitants of This World, or to Perform Actions Beyond the Power of Human Nature. Philadelphia: Printed by W. Young, bookseller and stationer, at the corner of Chesnut and Second Streets, for Mr. J. Knox and Rev. Bryce Miller, 1788. "Just published and to be sold by William Young, bookseller and printer ..." — p. [24]. Bristol B6816 Shipton & Mooney 45372 Microfiche. [New York: Readex Microprint, 1985] 11 x 15 cm. (Early American imprints. First series; no. 45372). Evans no. 45372. MICFICHE 1367 NO. 45372, Emory University. Occult/ supernatural/ debate/ arguments/ philosophy/ theology.

3889. Templo, Jacob Judah Aryeh Leon.

De Cherubinis Tractatus. Amstelodami: P. T. Boeteman, 1647. Caption title: Tractatus de cherubinis. OCLC Search, May 31, 1992, p. 195.

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My Angel Story Book. Boston: Warren Press, 1922. OCLC Search, May 31, 1992, p. 93. Literature/ fiction/ religious/ inspirational.

3891. Tertullian.

Adversus Marcionem (English & Latin) [Against Marcion]. Translators Alexander Roberts and James Donaldson. Oxford Early Christian Texts. Oxford: Clarendon Press, 1972. 0198268076. Latin text, parallel English translation. Bibliography: v. 1, pp. xxii–xxiii. v. [1]: Books I–III.—v. [2]: Books IV–V. BT1116.T4 1972, University of Alberta; and West's, "Notes" p. 116. Marcion of Sinope, 2nd century/ Fathers of the Church/ 2nd century/ apologetics/ history/ 30–600.

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Die Vertraute der Engel: Leben der Mystikerin Mechthild Thaller-Schönwerth (1868–1919) Im Spiegel Ihrer Schriften und Nach Aussage Nahestehenderr / Herausgegeben Von Irmgard Hausmann. Editor Irmgard Hausmann. Jestetten: Miriam-Verlag, 1982. 3874491331. German. 00640nam 22001811a 4500, MELVYL — University of California. Mysticism/ experiences/ encounters/ Thaller-Schönwerth, Mechthild, 1868–1919.

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Études Dionysiennes. Paris, 1932–1937. C. A. Patrides, “Renaissance Thought,” p. 158. Dionysius Areopagita, Pseudo- (c451–500 AD).

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Jesus Christus Am Scheidewege. Wuppertal: Brockhaus, 1978. 3417202671. First published under title: *Jesus Christus am Scheidewege*. BT355.T5 1978. Jesus Christ/ temptation/ demonology/ doctrine.

3905. Thieme, R.

Angelic Conflict. Houston, Texas: Berachah Tapes and Publications, 1971. OCLC Search, May 31, 1991, p. 161. Beliefs/ traditions/ religious/ inspirational.

3906. Thomas, Aquinas Saint.

“Angels (1a. 50–64).” *Summa Theologiae*: Latin Text and English. Translation done by the Blackfriars. London: Eyre & Spottiswoode, 1968. xxviii, pp. 339. This is probably the most important Medieval study in philosophical angelology ever written; and it is also the most influential. It is a must reading for anyone interested in either a philosophical or theological study of angels. It considers the substance or stuff out of which angels are made, their relationship to bodies, place, and local movement. Aquinas also explores the nature of angelic knowing in all its possible aspects and also the nature of angelic willing and loving. This section ends with the development of a series of important theological issues: the creation of angels, their perfection, and sin. There is a brief discussion of the nature of demons. In reading this section, it is important to realize that this is not a theologian presenting his beliefs but rather a philosopher, very much aware of the limits of reason, arguing and attempting to show what

reason can achieve in this area. B765 T53S9 V 9., *Campion*. Philosophy/ nature/ space/ movement/ knowledge/ will/ love/ fall/ metaphysics/ substance/ form/ matter/ corporeality/ place/ local movement/ knowledge/ medium of knowledge/ knowledge of non-material things/ knowledge of material things/ mode of knowledge/ grace/ Glory of God/ demonology/ movers/ speech/ hierarchy/ order of angels/ action on corporeality/ action on man/ mission/ guardian angels/ temptation/ UofR/ theology/ systematic/ angelology.

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The Collected Works of Thomas Aquinas (Computer File). Past Masters (IntelLex Corp.). Charlottesville, Virginia: IntelLex Corp., 1992. In container. Title from title screen. Title of guide: Past masters. Text of most works in English. Information regarding specific eds. in computer files located in on-line prefaces and accompanying documentation. Original pagination of texts embedded in programming. Includes bibliographical references. System requirements: IBM or compatible PC; 512K RAM; DOS 2.0 or higher; monochrome or color monitor. Text; file size: 120659 folios. CD-ROM, *Campion*. UofR/ philosophy/ theology/ doctrine/ arguments/ angelology/ systematic.

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De Angelorum Natura. Translator Francis J. Lescoe. West Hartford, Conn.: Saint Joseph College, 1963. PP. 34–162 have duplicate numbering. B765.T53 T7 1963. Substance/ philosophy/ metaphysics/ form/ matter/ nature.

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De Spiritualibus Creaturis. Mediaeval Philosophical Texts in Translation, no.5. Milwaukee, Wis.: Marquette University Press, 1949. 087462-205-0. Cover title. B720.M48 no. *Campion*. Spirit/ philosophy/ UofR/ matter/ form/ union with a body/ soul/ stars/ astronomy/ ethereal body/ species.

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“Del Maestro (Continuacion).” *Rev Filosof (Mexico)*.10 (1977): 121–44. Religion Index. Education/ teachings/ learning/ philosophy/ Thomas, Aquinas, Saint, 1225?–1274.

3911. _____.

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Theologiae: Latin Text and English Translation Done by the Blackfriars. London: Eyre & Spottiswoode, 1964. 89–167 pp. xxi; 221 pp. In this section concerning the Divine governance of creation, Aquinas turns his attention to the roles that angels play in this governance. Aquinas explains how angels move and influence one another through enlightenment and speech. He explains how there is a nature order or hierarchy among the angels and the place of demons in this hierarchy. The final section develops and explains the ways that angels can influence human affair and the roles that they play here for God. It is important to realize that even in these topics, Aquinas is concerned with arguments and exploring the very limits of what reason can say about angels. B765 T53 S9 1964, V. 14, Campion. Philosophy/ theology/ order of reality/ Dionysius Areopagita, Pseudo- (c451–500 AD)/ divine government/ UofR/ hierarchy/ mission.

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On Being and Essence. Notre Dame, Ind.: University of Notre Dame Press, 1965. Translated by A. Maurer. See Ch. IV, written 1254–1256. B765 T53 D52, Campion. Philosophy/ being/ essence/ form/ matter/ metaphysics/ principles/ Thomas, Aquinas, Saint, 1225?–1274/ ontology/ substance/ UofR.

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On Spiritual Substances. Translator Mary C. Fitzpatrick. Mediaeval Philosophical Texts in Translation no.5. Milwaukee: Marquette University Press, 1988. 0-87462-205-0. Reprint of 1949 edition. Aquinas answers a series of question about the nature of the human soul and angels: Whether a spiritual substance is composed of matter and form. Whether a spiritual substance be united to a body. Is the spiritual substance, which is the human soul, united to the body through a medium? Is the whole soul in every part of the body? Is there any created spiritual substance that is not united to a body? Is a spiritual substance united to a heavenly body? Is a spiritual substance united to an ethereal body? Do all angels differ in species from one another? Is the possible intellect one in all men? Is the agent intellect one intellect belonging to all men? Are the powers of the soul the same as the essence of the soul? B841 T455 1949, Campion. Philosophy/ separate substances/ metaphysics/ UofR.

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1852. This is the complete works of Thomas Aquinas in Latin. B765 T5 1852, Campion. Philosophy/ UofR/ theology/ systematic/ angelology.

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Questiones Disputatae. Paris: Lethielleux, 1925. See De Veritate, QQ 8–9 (1256–1257); De Malo, Q 16 (1268–1269); De Anima, A 7 (1269–1270). OCLC. Philosophy/ truth/ knowledge/ will/ evil/ sin/ fall/ action.

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Quodlibetal Questions 1 and 2. Translator and editor Sandra Edwards. Mediaeval Sources in Translation 27. Toronto: Pontifical Institute of Mediaeval Studies, 1983. 0-88844-276-9. Tr with Introd and notes by Sandra Edwards. Saint Thomas Aquinas held quodlibetal disputations regularly during the years he taught theology at the University of Paris. Quodlibetal questions 1 and 2 are written versions of the two disputations of 1269. They treat topics as diverse as the nature of God, the movement of angels, monastic life, crusades, morality in business, and the nature of resurrected bodies. OCLC. Movement/ theology/ philosophy/ doctrine.

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important theological issues: the creation of angels, their perfection, and sins. There is also a brief discussion of the nature of demons. In the section concerning the Divine governance of creation, Aquinas turns his attention to the roles that angels play in this governance. Aquinas explains how angels move and influence one another through enlightenment and speech. He explains how there is a nature order or hierarchy among the angels and the place of demons in this hierarchy. The final section develops and explains the ways that angels can influence human affairs and the roles that they play. In reading these sections, it is important to realize that this is not a theologian simply presenting his beliefs but rather a philosopher, very much aware of the limits of reason, arguing and attempting to show what reason can actually say about angels. B765 T533 1948 Campion. Philosophy/ nature/ space/ movement/ knowledge/ will/ love/ fall/ metaphysics/ substance/ form/ matter/ corporeality/ place/ local movement/ knowledge/ medium of knowledge/ knowledge of non-material things/ knowledge of material things/ mode of knowledge/ grace/ Glory of God/ demonology/ movers/ speech/ hierarchy/ order of angels/ action on corporeality/ action on man/ mission/ guardian angels/ temptation/ UofR/ theology/ systematic/ angelology.

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"The World Order (Ia. 110–119)." *Summa Theologiae: Latin Text and English Translation Done by the Blackfriars*. London: Eyre & Spottiswoode, 1968. 3–89 pp. xvi; 192 pp. Of particular interest concerning angels are questions 110–114. B765 T53S9 1964 V. 15, Campion. Fate/ demonology/ human/ philosophy/ theology/ UofR/ order of reality/ hierarchy/ divine government.

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De Unitate Intellectus [English Aquinas Against the Averroists]. Translator and commentator Ralph McInerny. West Lafayette, Indiana: Purdue University Press, 1993. 1-55753-028-9. 1-55753-029-7 (pbk.). Book contains not only Latin and English texts but also an outline of the work and a commentary. B765 T53 D85, 1993, Campion. Thomas, Aquinas, Saint, 1225?–1274/ Averroës, 1126–1198/ Averroists/ metaphysics/ intellect/ philosophy.

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3933. Thompson, Reginald Campbell.

The Devils and Evil Spirits of Babylonia, Being Babylonian and Assyrian Incantations Against the Demons, Ghouls, Vampires, Hobgoblins, Ghosts, and Kindred Evil Spirits, Which Attack Mankind,

Tr. From the Original Cuneiform Texts, with Transliterations, Vocabulary, Notes, Etc. Luzac's Semitic Text and Translation Series 14–15. London: Luzac, 1903–1904. Contents: Vol. 1. "Evil Spirits."—Vol. 2. "Fever sickness" and "Headache," etc. T4755d ROBA 2 v. 1, University of Toronto; and *Sacramentum Mundi: An Encyclopedia of Theology*, ed. Rahner, p. 72, Vol. II. Demons/ Babylonian/ language/ Assyro-Babylonian/ texts/ translation/ history/ antiquities/ rites/ customs/ medicine/ fever/ headaches/ spirits.

3934. Thompson, Reginald Campbell, et al.

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A History of Magic and Experimental Science. History of Science Society. Publications, New Ser. 4. New York: Macmillan, 1923–1958. Vols. 3–8 have imprint: New York, Columbia University Press. Vols. 3–6 published as History of Science Society publications, new ser., 4. Includes bibliographies and bibliographical footnotes. Contents: v. 1–2. The first thirteen centuries of our era.—v. 3–4. Fourteenth and fifteenth centuries.—v. 5–6. The sixteenth century.—v. 7–8. The seventeenth century. Q125.T52, University of Nebraska, Omaha; and *Sacramentum Mundi: An Encyclopedia of Theology*, ed. Rahner, p. 73, Vol. II. History/ magic/ science.

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The Ministry of Angels: A Sermon / by S. W. Thornton; Compiled by Grant B. Wilder from Illinois Conference Sermons, 1901. Evanston, Ill. Limited Edition Books, 1973. BT966.T47. Sermons/ beliefs/ religious/ inspirational.

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London, 1642. Reproduction of original in Union Theological Seminary Library, New York. Wing T1113 McAlpin Coll. II 173 Microfilm. Ann Arbor, Mich.: University Microfilms, 1975. 1 microfilm reel: 35 mm. (Early English books, 1641-1700; 553:2). PR1127 E22, Main Micro., University of Michigan. Theology/ light/ nature/ function/ UofR.

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Caietanus Super Anima. Caietanus Super Libros De Anima Cum Duplici Textus Translatione: Antiqua.s. & Joannis Argiropyli ... Eiusdem Questiones de Sensu Agete: & De Sensibilibus Communibus: Ac de Intellectu. Item de Substantia Orbis Joannis de Gandaucio Cu[m] Questionibus Eiusde[m]: Que Omnia Nunc Primu[m] Recognita Fuere: & in Pristinum Candorem Deducta. Uentitij: Mandato & impensis heredum O. Scoti, Impssis per G. Arriabenu, 1514. Leaves 2-5 slightly mutilated. Some annotations in MS. arif D Tiene 1514 RBSC, University of Toronto. Aristotle, 384-322 BC/ Averroës, 1126-1198/ substance/ stars/ soul/ spirits/ philosophy.

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"Disputatio Philosophica de Angelorum Apparitione / Quam Praeside Heinrich Tietzmannen ...; Publicae Disquisitioni Exponet Johan. Fridericus Reismannus ...; Ad D. Xxi. Nov. M.DC.XCI." Wittenberg, 1691. Signatures: A-B 4 s. Thesis (doctoral) — Wittenberg, (J.F. Reismannus, respondent). OCLC. Dissertation/ philosophy/ angelology/ systematic/ experiences/ encounters.

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Soul: God, Self, and the New Cosmology. 1st in the U.S. ed. New York: Doubleday, 1993. 0385471254. Originally published: Science and the soul. Great Britain: SPCK, 1992. Includes

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representation above. Outlines relationship to astrology. Each man has a star which also governs his existence; the angel is "deputy" of each person's star as well as having responsibility for guarding the human being. Deputy role forms theoretical basis of medieval Jewish magic: the deputy angels acted as a medium through which a sorcerer influenced man to obey him. Author describes a very inventive Jewish angelology that thus developed in Germany in the thirteenth century. Views held that angels were a source of secret knowledge to which mystics aspired. Discussed also are the contributions to these ideas by Eleazar of Worms. What has confused the understanding of the angel personality has been the proliferation of angel names in this century. Excellent theoretical material. Subject index also cites information on some 60 angels found in Jewish magic and superstition. GR98.T7 1939a, MELVYL — University of California; and Koske, p. 36; G. Davidson's *A Dictionary of Angels*, p. 384. Judaism/ magic/ superstition/ 13th century/ astrology/ guardian angels/ German/ Eleazar of Worms/ names/ dissertation/ folklore.

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Romanized. BT645.T73, Library of Congress. Mary, Blessed Virgin/ saints/ cults.

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clergy/ ordination/ sermons/ religious/ inspirational.

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Pythagoras His Mystick Philosophy Reviv'd, or, The Mystery of Dreams Unfolded: Wherein the Causes, Natures, and Uses, of Nocturnal Representations, and the Communications Both of Good and Evil Angels, and Also Departed Souls, to Mankind, Are Theosophically Unfolded...: to Which Is Added, a Discourse of the Causes, Natures, and Cure of Phrensie, Madness or Distraction. London: Printed for Tho. Salusbury ..., 1691. Other eds. published under title: A treatise of dreams and visions. Signatures: A8 (–A1+–A2) B–U8 [A4 signed 'A3']. Title page is a cancel. Advertisements on sig. U7r–U8r. References: Wing T3194; NUC pre–1956, v.603, p.223; BM, v.241, col.932. Imperfect: NLM's copy is missing sig. A1 (blank leaf); it is present in NLM's copy of the 1695 ed., which is the same printing, with a different cancel title page (sig. A2). [16], 299, [5] pp.; 15 cm. (8vo). The Mystery of dreams unfolded: A Discourse of dreams and visions. A Discourse of the causes, natures, and cure of phrensie, madness or distraction. OCLC. Dreams/ visions/ Pythagoras, 571–497 BC/ mysticism/ theology/ beliefs.

4002. _____.

A Treatise of Dreams & Visions Microform: Wherein the Causes, Natures, and Uses of Nocturnal Representations, and the Communications Both of Good and Evil Angels, as Also Departed Souls, to Mankind Are Theosophically Unfolded, That Is According to the Word of God, and the Harmony of Created Being: To Which Is Added, a Discourse of the Causes, Natures, and Cure of Phrensie, Madness or Distraction / by Philotheos Physiologus. University Microfilms International, 300 N. Zeeb Rd., Ann Arbor, MI 48106. London: s.n., 1689. Written by Thomas Tryon. Cf. BM. Place and date of publication from Wing. Advertisements: pp. [2]–[4] at end. Reproduction of original in Huntington Library. Wing T3197 Arber's Term cat. II 261 Some print is faded; pp. 108–109, 122, and 164 are stained, and there is loss of print on p. 297–end in filmed

copy. Pages 280–end photographed from Cambridge University Library copy and inserted at the end. Microfilm. Ann Arbor, Mich.: University Microfilms, 1972. 1 microfilm reel; 35 mm. (Early English books, 1641–1700; 440:17) s 1972 miu n. PR1127.U5 440:17, Portland State University. Dreams/ religious/ Christianity/ visions/ mental illness/ interpretation.

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4005. Turitt, Willis H.

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4006. Turmel, Joseph.

"L'Angéologie Depuis le Faux Denys l'Areopagite." *Revue d'Histoire et de Littérature Religieuses* 4 (1899): 217–38, 289–309, 414–34, 537–62. New Catholic Encyclopedia, 1967, Vol. 1, p. 514. Dionysius Areopagita, Pseudo- (c451–500 AD)/ angelology/ religion/ philosophy/ history.

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gels and Demons According to Lactantius, p. xix; and MacGregor's *Angels*, p. 216. 5th century/ history/ theology/ doctrine/ philosophy.

4008. Turmel, Joseph Couange Louis pseud.

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Dictionnaire de Spiritualité Ascétique et Mystique, Doctrine et Histoire, Publié Sous la Direction de Marcel Viller, S. J., Assisté de F. Cavallera et J. De Guibert, S. J. Avec le Concours d'un Grand Nombre de Collaborateurs. Paris: G. Beauchesne et ses fil, 1937–1995. See pp. 580–625. Vols. 6–13: "Continué par A. Rayez ... <et al.>" Vols. 14–17: "Continué par A. Derville ... <et al.>" Issued in parts. BX841.D67, Cornell University. Spirituality/ theology/ doctrine/ guardian angels/ dictionary/ Roman Catholic Church/ French.

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L'Ange dans l'Art d'Occident du XIIème au XVIème Siècle, France, Italie, Flandre, Allemagne. Cinquante Six Planches Hors-Texte. Paris: H. Laurens, 1940. LCCN: af 46001297. 384 pp. LVI pl. on 28 L. 29 cm. Bibliothèque de rudition artistique Issued also as thesis, Paris. "Bibliographie": pp.[367]–373. A good combination of art history, criticism, theory that contributed to the evolution of images. Studies include masculine, feminine types of angels and the fusion of the two; the increasingly more majestic image that developed during this period. Author makes some interesting comparisons of angel images that developed in different countries. Also explored are aesthetic qualities that convey spirituality, magnificence, beauty, joy, dolor.

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"De Hierarchia Coelesti." *Reformed Dogmatics: J. Wollebius, G. Voetius [and] F. Turretin.* Editor John W. Beardslee. A Library of Protestant Thought. New York: Oxford University Press, 1983. xi, 471 pp. 24 cm. Compendium theologiae Christianae, by J. Wollebius.—Selectae disputationes theologicae, by G. Voetius.—Institutio theologiae elencticae, by F. Turretin.—Selected bibliography (pp. 460–463). De Hierarchia Coelesti is a subsection of Selectae disputationes. Patrides' "Renaissance Views on the Unconfused Orders," p. 265. OCLC. Theology/ Reformed Church/ doctrine/ systematic.

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4091. Vorgrimler, Herbert.

"Theologische Besinnung auf die Engel." *Ihr Alle Aber Seid Brüder: Festschrift Für A. Th. Khoury Zum 60. Geburtstag*. Ludwig Hagemann, Ernst Pulsfort, and Adel Théodore. Khoury. 2. Aufl. ed. Würzburg: Altenberge: Echtermann, 1990. 420–37. 640 pp. 3429013038 (Echtermann) brosch Two essays in English. OCLC. Intellect/ consciousness/ philosophy/ theology/ knowledge.

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Wiederkehr der Engel?: Ein Altes Thema Neu Durchdacht. Kevelaer: Butzon & Bercker, 1991. Bibliography. OCLC, May 25, 1994. Angelology/ theology/ Bible/ Old Testament/ interpretation.

4093. Vries, Ad. de.

Dictionary of Symbols and Imagery. Amsterdam: North Holland Publishing Co., 1974. p. 14. See section entitled "Angels." This entry makes brief references to some theory, but mainly gives examples of angel images and the role of angels in prayers. Discusses fear and its effect of separating one from the Divine. Includes information on djinn who were created from fire rather than light. "Angel: (1) *general*: (a) a created spirit essentially inferior to god and superior to man in natural endowments of intellect and will, he is the carrier of divine grace

or message ('*angelein*' = to announce), disposer of evil; (b) invisible forces, powers ascending and descending between the Source-of-Life and the world of phenomena; (c) the astral world, or winged deities; (d) Enoch: of the nature of fire; Job: identical with the stars; for Greece: v. Hesiod (*Works and Days*); (2) The *Nine Choirs* of angels: after the Exile, under Persian and Graeco-Roman influences, the angels began to play a far greater part; veneration of the angels only took place after St. Augustine (who considered it safe enough then): (A) the Highest: in direct relation to the Deity: (a) Seraphim (q.v.): spirits of fire and love: 6 wings and a shield on which the word *Santus* (3x); led by Uriel; (b) Cherubim: fullness of knowledge; also represented as many-eyed peacock-feathers; led by Jophiel; (c) Thrones: carriers of the throne of the deity: majesty and justice, represented by fire-wheels (sun?); led by Japhkiel; (B) Governing orders: (a) Dominions ('*Dominiones*'): scepter and sword: God's power over the world; led by Zadkiel; (b) Hosts ('*Virtues*'): carry the Passion-emblems: Christ's suffering; led by Haniel; (c) Powers ('*Potestates*'): protectors of mankind: they carry a flaming sword; led by Raphael; (C) Executive orders: (a) Principalities ('*Principatus*'): protection of sovereigns, carrying a sword, scepter, and cross; led by Chamael; (b) Archangels: standing by the Throne of God: the leaders of the preceding; led by Michael; (c) angels...." The remainder of this entry deals with a series of topics: (3) "her"; (4) nursery-rhyme; (5) Blake; (6) R. M. Rilke; (7) Mallarmé; (8) combinations; (9) and others. Each item is treated rather cryptically and the whole reference assumes a rather literary approach to the topic. BL600 V74, Campion; A 0006082267, University of California. Spirits/ magic/ Islam/ djinn/ symbolism/ dictionary/ definition/ terms/ nursery-rhyme/ Blake, William, 1757–1827/ Rilke, Rainer Maria, 1875–1926/ Mallarmé, Stéphane, 1842–1898.

4094. Waardenburg, Jacques D. J.

"Changes of Belief in Spiritual Beings, Prophethood, and the Rise of Islam." *Struggles of Gods*. Editor H. Kippenberg. 1984. 258–90. RI1 #163. Dead Sea Scrolls/ Qumran Scrolls/ theology/ revelation/ Islam/ history/ God/ Mohammed, the Prophet, 570–632/ Bedouin/ Jinn/ monotheism/ spirits.

4095. Waddell, Helen Jane, Editor.

The Desert Fathers / Translations from the Latin

with an Introduction. Ann Arbor Books AA 8. Ann Arbor: University of Michigan Press, 1957. Translated from Rosweyde's 2d rev. ed. of the *Vitae Patrum*, published in 1628. BR1705.A2 V525 1957, Pennsylvania State University; and Nicolas Corte's *Who Is the Devil* p. 127. Saints/ hermits/ theology/ mysticism/ inspirational.

4096. Waddey, John.

"Who Was 'the Angel of Jehovah' in the Old Testament." *Difficult Texts of the Old Testament*. Editor W. Winkler. 1982. 136–42. R11 #249. Angel of the Lord/ theophanies/ Bible/ Old Testament/ theology.

4097. Waeyen, Johannes van der, Balthasar Bekker, and Miscellaneous Pamphlet Collection (Library of Congress).

De Betooverde Weereld Van D. Balthasar Bekker Ondersogt En Weederlegt. Te Franeker: Te Leeuwarden: By Leonardus Strik en Jakobus Horreus, boekverkoopers ...; Gedrukt by Karst Tjallings ..., 1693. AC901.M5 vol. 505. Spirits/ spiritualism/ religious/ inspirational.

4098. Waggoner, J. H.

Angels, Their Nature and Ministry. Oakland, California: Pacific Press, 1891. OCLC Search, May 31, 1992, p. 156. Bible/ nature/ ministry/ devil/ mission/ inspirational.

4099. Wagner, C. Peter.

Engaging the Enemy: How to Fight and Defeat Territorial Spirits. North American ed. Ventura, Calif: Regal Books, 1991. 0830715169. BL480. E64 1991. Spirits/ demonology/ advice/ religious/ inspirational.

4100. Wagner, David M.

"The Angelology of Dr. Martin Luther." Concordia Theological Seminary, 1982. Bibliography. OCLC Search, May 31, 1992, p. 132. Dissertation/ Luther, Martin, 1483–1546/ theology/ history/ doctrine/ angelology/ beliefs.

4101. Wagner, William A.

The Mission of the Holy Angels in the Economy of Salvation. Innsbruck: Confraternity of the Guardian Angel, 1984. Includes bibliography. 509 pp. OCLC 45. Salvation/ mission/ ministry/ religious/ inspirational.

4102. Walker, Charles Curwen.

Theophany: The Bible Doctrine of the Manifestation of God Upon Earth in the Angels, in the Lord Jesus Christ, and Hereafter in the Manifestation of the Sons of God. The Christadelphian, 1967. First ed. originally published 1929. 232 pp.; 23 cm. OCLFC. Doctrine/ Sons of God/ Bible/ theophanies/ theology.

4103. Walker, Gail.

Spirits in His Parlor. Mountain View, Calif.: Pacific Press Pub. Association, 1980. BX6189.P66 W34. Poomaihealani, Joseph/ Seventh-Day Adventist Church/ Hawaii/ biography/ spirits.

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God's Spiritual Mafia. Houston, Texas: Jerico Pub. House, 1976. OCLC Search, May 31, 1992, p. 141. Mission/ ministry/ religious/ inspirational.

4105. Walkington, J. W.

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4106. Wall, James Charles.

Devils. Detroit: Singing Tree Press, 1968. x, 152 pp. illus. 21 cm. Originally published: London, Methuen 1904. BT 980 W2 1968, Indiana University. Devil/ demonology/ beliefs/ traditions/ customs.

4107. _____.

"Unlearning Skepticism: An Angelic Meditation." *The Christian Century* 105 (1988): 827–28. Religion Index 20, p. 12. Skepticism/ doctrine/ beliefs/ religious/ inspirational.

4108. Wallace, Charles I.

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4109. Wallace, Jeanne Carole.

The Figure of the Angel in Contemporary Spanish Poetry: With a Background Study. 144 pp.; 23 cm. México, D.F.: Ediciones Mundo Marino,

1990. 9686446001. Original dissertation title "A Study of Angels in Contemporary Spanish Poetry," 1983. Dissertation Abstracts International 1983, July v44(1) p186A. Includes bibliographical references. PQ6098.A5 W35 1990, University of Wisconsin—Madison; and 00528nam 2200145 a 45, Indiana University. Spanish/ literature/ Alberti, Rafael, 1902–/ Cendoya, Diego/ poetry/ dissertation/ symbolism/ history/ criticism.

4110. Wallace, Jennifer.

"Thank God for Angels: Is There an Angel in Your Life?" *The Other Side* 159 (1984): 18–19. RI1 #206. New Age Movement/ beliefs/ religious/ inspirational.

4111. Wallis, A. F.

"In the Presence of the Angels' (Luke 15:10)." *Novum Testamentum* 3 (1959): 314–16. RI1 #547. Bible/ Luke/ Greek/ New Testament/ experiences/ encounters/ teachings/ theology/ interpretation/ Luk 15:10.

4112. Walsh, William Pakenham.

The Angel of the Lord, or, Manifestations of Christ in the Old Testament. London; Dublin: Seeley, Jackson, & Halliday; G. Herbert, 1876. OCLC 30. Angel of the Lord/ Bible/ Old Testament/ New Testament/ criticism/ interpretation/ Jesus Christ/ theology.

4113. Walten, Ericus, and Balthasar Bekker.

Brief Aan Een Regent der Stad Amsterdam: Behelsende Een Regtsinnige Uytlegginge en Redematige Verklaringe Van de Articulen Die D. Balthasar Bekker Op Den 22 Januarij 1692 Heeft Overgeleverd Aan de Classis Van Amsterdam Wegens Zijn Uytgegeven Boek, Genaamd de Betoverde Wereld ... In 'sGravenhage: By Meyndert Uytwerf, boekverkooper..., 1692. Signed at end: E.W., S.S. Th., U.J. & Ph. Doctor. Molhuysen lists it as one of Ericus Walten's works. Linde lists this, however, as one of the "kerkelijke maatregelen tegen De betooverde wereld." AC901.M5 vol. 502, no. 10. Spirits/ spiritualism/ Bekker, Balthasar, 1634–1698/ religious/ theology.

4114. Walton, F. R.

"Messenger of God in Hecataeus of Abdera." *Harvard Theological Review* 48 (1955): 255–57. Koske, p. 37. Messengers/ Hecataeus of Abdera (or of Teos), fl 4th century/ literature/ Apocrypha/ theology/ history.

4115. Walton, John H.

"Are the 'Sons of God' in Genesis 6 Angels? No." *The Genesis Debate: Persistent Questions About Creation and the Flood.* Editor Ronald Youngblood. Nashville: T. Nelson, 1986. 184–209. 0840775172 (pbk.): \$12.95 Includes bibliographies. BS/1235/.2/G39/1986 WYLL, University of Toronto; and Rel 78. Sons of God/ folklore/ gender/ sexuality/ scripture/ Daughters of Man/ giants/ Gen 6/ Genesis.

4116. Walvoord, John F.

The Revelation of Jesus Christ: A Commentary. London: Marshall, Morgan & Scott, 1966. 347 pp. 23 cm. Bibliography: pp. 341–347. 00306 nam 2200097 4500, Emory University; and Fred C. Dickason's *Angels, Elect and Evil*, p. 235. Theology/ Jesus Christ/ commentary/ interpretation/ Bible/ Old Testament/ New Testament.

4117. Walvoord, John F., and Roy B.

Zuck, Editors.

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4118. Waqidi, Muhammad ibn Umar.

Kitab Al-Maghazii Lil-Waqidi. Editor J. M. B. Jones. Oxford: Lundun Matba'at Jami'at Oxford, 1966. Added t.p.: The kitab al-maghazi of al-Waqidi, edited by Marsden Jones. Includes bibliographies, and a preface and a bibliography in English. pp. 75–83, 195, 235. BP/771.7/W3 ROBA 1 v.1–3(1966) 2, University of Toronto; and Juynboll, p. 87. Mohammed, the Prophet, 570–632/ campaigns/ beliefs/ doctrine/ religious/ history.

4119. Ward, Seth.

Vindiciae Academicarum, Containing Some Briefe Animadversions Upon Mr Websters Book, Stiled, The Examination of Academies. Together with an Appendix Concerning What M. Hobbs and M. Dell Have Published on This Argument. Oxford: Printed by L. Lichfield for T. Robinson, 1654. By Seth Ward; signed "H.D." the final letters of the author's names. Cf. Halkett & Laing. hob RBSC, University of Toronto. Webster, John, 1580?–1625/ Hobbes, Thomas, 1588–1679/ Dell, William, d. 166/ philosophy/ religion/ beliefs/ faith.

4120. Ward, Theodora Van Wagenen.

Men and Angels. New York: The Viking Press, 1969. A valuable book describing historical trends in angel views. Author is concerned with the idea of angel as a messenger and in human reactions to angels, not with church doctrine. The author's material deals with the reactions of saints, seers, poets, and a few heretics. Also included are popular views of angels. The interpretation of incidents are reflective and devoid of theological jargon or religious bias. Presents important historical developments accompanying artistic representation of angels, tracing events from Abraham through the Middle Ages, noting developments in Christian and Eastern Orthodox views. Perceives modern views becoming highly personalized which are documented with unusual material. An informative section of Swedenborg and Rudolph Steiner describes the significance of the angel in both of their philosophies. Survey highlights key developments, although it is not conclusive. Focus on individual personalities and their personal reactions provides a unique approach to study of this topic. BT966.2 W35 1969. History/ messengers/ idea/ art/ Swedenborg, Emanuel, 1688–1772/ Steiner, Rudolph, 1861–1925.

4121. Wardle, J.

"Blake's Iconography of Joy: Angels, Birds, Butterflies and Related Motifs from 'Poetical Sketches' to the Pickering Manuscript." *Blake Studies* 9.1–2 (1980). OCLC, June 8, 1994. Blake, William, 1757–1827/ iconography/ poetical sketches/ literature/ symbolism.

4122. Warhol, Andy.

Angels, Angels, Angels. Boston: Little, Brown, 1994. 0821221310. NC139.W37 A4 1994a. Art/ Warhol, Andy, 1928–/ painting.

4123. Warnke, Richard E.

The Angels: Mighty Servants of God. Milwaukee, Wis.: Northwestern Pub. House, 1987. 0810002779. viii, 71 pp.; 21 cm. MLCS 90/ 05192 (B), Library of Congress; and OCLC 42. Beliefs/ religious/ God/ inspirational/ life.

4124. Waser.

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12. 1903–1974. Generally cited as Pauly-Wissowa. Edited also variously by Wilhelm Kroll, Karl Mittelhaus, Konrat Ziegler, and Hans Gärtner. Vols. published 1940–1974 have imprint: Stuttgart: A. Druckermüller. 00992nam 2200229 4500, Portland State University; and Schneewis' *Angels and Demons According to Lactantius*, p. xix. Demons/ dictionary/ definition/ terms/ history/ encyclopedia.

4125. Wasserman, Eleanor B.

Linda. Baltimore, Md.: The Author, 1958. BT848 W322L, Indiana University. Heaven/ beliefs/ religious/ inspirational.

4126. Waters, Cara Erskine Clement.

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4127. Watkin, Edward Ingram 1888.

The Bow in the Clouds: An Essay Towards the Integration of Experience. [Rev.] ed. New York: Sheed & Ward, 1954. 00491nam 2200157 4500, Portland State University. Providence/ divine government/ experiences/ religion/ philosophy/ science.

4128. _____.

Catholic Art and Culture: An Essay on Catholic Culture. London: Burns, Oates, 1942. Includes bibliographical references. BX946.W35, University of Toronto. Roman Catholic Church/ culture/ art/ symbolism.

4129. _____.

A Philosophy of Form. 3rd ed. London: Sheed and Ward, 1951. 00281nam 2200109 4500, Portland State University. Form/ philosophy/ metaphysics/ substance.

4130. _____.

The Philosophy of Mysticism. New York: Harcourt, Brace & Howe, 1920. Printed in Great Britain. 00339nam 2200109 4500, Portland

State University. Mysticism/ spiritualism/ philosophy/ criticism.

4131. Watson, Lyall.

Supernature: A Natural History of the Supernatural. London: Coronet, 1974. 0340188340. Includes index. Bibliography: pp. [317]–335. BF1411.W35 1974, Library of Congress. Occult/ parapsychology/ supernatural/ natural/ history/ origin of angels/ development.

4132. Watson, Stacy A.

The Cherubim and the Throne. London: Morgan & Scott, 1913. OCLC, May 25, 1994. Cherubim/ thrones/ Bible/ Old Testament/ theology/ interpretation.

4133. Watts, Alan.

Myth and Religion: The Edited Transcripts. 1st ed. The "Love of Wisdom" Library. Boston: Charles E. Tuttle Co., 1996. 080483055X. Series statement from book jacket. Contents: Ultimate authority—Not what should be, but what is!—Jesus—His religion, or the religion about Him?—Democracy in the kingdom of heaven—The images of man—Religion and sexuality. BL2775.2.W28 1996, MELVYL—University of California. Religion/ controversial literature/ literature/ myth/ symbolism/ theology/ interpretation.

4134. _____.

Myth and Ritual in Christianity. Myth and Man. London: Thames and Hudson, 1954. Bibliographical footnotes. BR/135/W3 SCC, University of Toronto; and Theodora Ward's *Men and Angels*, p. 232. Christianity/ myth/ rituals/ human/ symbolism/ art/ mythology.

4135. Watts, Isaac.

Death and Heaven; or The Last Enemy Conquered, and Separate Spirits Made Perfect; With an Account of the Rich Variety of Their Employments and Pleasures: Attempted in Two Funeral Discourses, in Memory of Sir John Hartopp, Bar. and His Lady Deceased / Discourse II. London: Printed for John Clark ... Eman Matthews ..., and Richard Ford ..., 1722. xii, 261, [5] pp.; 17 cm. (12mo). Flyleaf inscribed: To Mrs. Anne Harris I.W. BV/4276/W3 VUPS 1, University of Toronto; and McDannell/Lang's *Heaven*, p. 382. Death/ heaven/ sermons/ funeral rites/ after-life/ religious/ inspirational.

4136. _____.

Essay Toward the Proof of a Separate State of Souls Between Death and the Resurrection: An Essay Toward the Proof of a Separate State of Souls Between Death and the Resurrection, and the Commencement of the Rewards of Virtue and Vice Immediately After Death. [Microform]. From the second edition, enlarged. [Three lines from Ecclesiastes] ed. Boston, New-England: Printed and sold by Rogers and Fowle in Queen-Street, 1748. Also issued as the first volume of: Watts, Isaac. The world to come: or, Discourses on the joys and sorrows of departed souls at death ... (Evans 6261). Signatures: B–M N (N3 verso, N4 blank). Bristol B1419 Shipton & Mooney 40488 Microfiche. [New York: Readex Microprint, 1985] 11 x 15 cm. (Early American imprints. First series; no. 40488). 01522mam 2200289 a 45, University of Michigan. Human/ theology/ soul/ after-life/ separated soul/ philosophy.

4137. _____.

"The Happiness of the Separate Spirits." *Works*. London: Longman, Hurst, Reese, Orme & Brown, 1812 OCLC; and McDannell/Lang's *Heaven*, p. 382. After-life/ punishment/ religious/ inspirational/ beliefs.

4138. _____.

The World to Come, or, Discourses on the Joys or Sorrows of Departed Souls at Death, and the Glory or Terror of the Resurrection: Whereto Is Prefix'd, an Essay Toward the Proof of a Separate State of Souls After Death. London: Printed for Richard Hett and James Blackstone..., 1739. "An essay toward the proof of a separate state of souls..." has a separate t.p. ("The Second Edition, Enlarged"). Signatures: A p4 s, a p2 s, B–2X p4 s, 2y p2 s. BT 900 W34 1739, University of Alberta. After-life/ punishment/ spirits/ religious/ inspirational.

4139. Waugh, Earle.

"Jealous Angels: Aspects of Muslim Religious Language." *Ohio Journal of Religious Studies* 1.2 (1973): 56–72. Bibliography. An excellent article on Muslim angel beliefs discussed in relation to Koranic and other religious writings. Judeo-Christian influences are considered. Description and commentary of Mohammed's encounter with the angel Gabriel notes the importance of the angel's powerful form and immense size. Also worthwhile is the discussion on the place of men hierarchy, namely the inclusion of the prophetic class. Covers aspects of the belief in two guardian

angels noting the Muslim practice of bowing to the left and right after praying. Discusses the source of angels' jealousy which is the possibility of man's union with God. Passages cited from various Muslim writings are pertinent and commentary is illuminating. Note response to this article by G. H. A. Juynboll. Index to Religious Periodical Literature XI, p. 14. Islam/ Koran/ Judaism/ Christianity/ Gabriel (Archangel)/ Mohammed, the Prophet, 570-632/ hierarchy/ guardian angels.

4140. Waugh, Earle H., and K. Dad Prithipaul, Editors.

Native Religious Traditions: Joint International Symposium of Elders and Scholars (1977: Edmonton, Alta.). SR Supplements 8. Waterloo, Ont.: Wilfrid Laurier University Press for the Canadian Corporation for Studies in Religion, 1979. 0919812104. Proceedings of the symposium held in Edmonton, Sept. 15-17, 1977. Includes bibliographies and index. E98.R3 J6 1977, University of Toronto. Aboriginal/ Native American/ religion/ mythology/ congresses/ rites/ ceremonies.

4141. Wauters, Ambika.

The Angel Oracle: Working with the Angels for Guidance, Inspiration, and Love. 1st US ed. New York: St. Martin's Press, 1995. 0312133014. Issued in box. An inspirational guide to the angels includes a superbly illustrated thirty-five card deck explaining the different types and roles of angels, and offers meaningful guidance on drawing from the spiritual power of the higher orders. BF1779.A53 W38 1995; ISBN: 0312133014/ 6658-8665258-894735. Oracles/ miscellanea/ self-actualization/ psychology/ spiritual life.

4142. Webb, Gisela Goodrich.

"Hierarchy, Angels, and the Human Condition in the Sufism of Ibn Arabi." *The Muslim World* LXXXI.3-4 (1991): 245-53. 0027-4909 OCLC, May 29, 1994. Hierarchy/ Ibn al-'Arabi, 1165-1240/ Islam/ Suhrawardi, Yahyá ibn Habash, 1152 or 3-1191/ philosophy/ theology.

4143. ____.

The Human Angelic Relation in the Philosophies of Suhrawardi and Ibn Arabi. Philadelphia: s/n, 1989. Originally a dissertation with the same title. See: Dissertation Abstracts International 1989 Dec. v50(6), p. 1689A. Bibliography: pp. 191-198. Photocopy. Ann Arbor, MI: U.M.I., 1990. 21 cm. 00608nam 2200169 4500, Emory

University. Philosophy/ Suhrawardi, Yahyá ibn Habash, 1152 or 3-1191/ Ibn al-'Arabi, 1165-1240/ Islam/ medieval/ development/ mysticism/ theology/ dissertation.

4144. Webb, Kermit E.

The Christ of the Exodus. Denver, Colo.: Old Landmarks Foundation, 1976. Includes bibliographical references. *The Christ of the Exodus* is intended to be a multi-purpose book. Some of the chapters deal with the great doctrines of the bible, such as the deity of Christ. The chapter on the Cherubim is concerned with the origin of the holy and evil angels. Other chapters include lessons about practical Christian living. OCLC May 25, 1994. Bible/ Cherubim/ devil/ Christology.

4145. Webber, Marilyn Carlson, and William D. Webber.

A Rustle of Angels: Stories About Angels in Real Life and Scripture. Grand Rapids, Mich.: Zondervan, 1994. 0310405009 (alk. paper). BT966.2.W39 1994. Guardian angels/ missions/ stories/ experiences/ encounters/ religious/ inspirational.

4146. Weber, Wilhelm, and Pfalzgalerie Kaiserslautern.

Der Nördlinger Engel: E. Dokumentation zur Ausstellung 1976/77. Kaiserslautern: Pfalzgalerie, 1976. Text by W. Weber. NB653.G4 A65 1976. Gerhaert von Leyden, Nicolaus/ Sankt Georgskirche, Nördlingen/ German/ art.

4147. Wedeck, Harry Ezekiel.

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4148. Wedgeworth, Ann.

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4209. _____, Editor.

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who 'walk to and fro through the earth.' The new conception of the deity was so transcendental that it was no longer God but 'the angel that talked with me' who instructed the prophet. In the Bible, this process reaches its climax in the *Book of Daniel*. Here the angels are classified: two high-ranking angels have individual names (Michael and Gabriel); and national guardian angels are introduced for the first time.

"The evolution of angelology advanced still further in post-biblical apocalyptic literature, especially in 1, 2, and 3 Enoch, Jubilees, the Testaments of the Twelve Patriarchs, and the Sibylline Oracles. The world of angels now becomes so bizarre and chaotic as to leave an impression of unbridled imagination. Essentially, the angels serve as the media of revelation and the instruments by which God governs the world. Their numbers are astronomical; their varieties almost endless. All the elements and phenomena of nature are given tutelary spirits...."

"A highly developed angelology is also found in the Talmud, Midrash, and the Palestinian Targum. Under Mangian and Zoroastrian influences, the angelic hosts proliferated, but in rabbinic Judaism, the evil spirits, even the angels of destruction, remained under the supreme control of the one God. There are many aggadic sayings on the subject of angels: they are made of fire, or of fire and water divinely harmonized; some are transitory and live only to sing a single hymn of praise to the Creator, others are eternal, a few are of cosmic proportions...."

"All the great Jewish philosophers except Philo adopted a rationalistic view of angels. Ibn Daud, Maimonides, and Levi ben Gershom identified them with the pure intellects who governed the planetary bodies. Sa'adyah Ga'on and Yehudah ha-Levi regarded them as manifestations of prophetic visions created for a specific mission; Yehudah ha-Levi, however, considered the angels of the 'higher world' as eternal. In the Kabbalah, both speculative and practical angelology assume its most extravagant forms...." BM50 O94 1997, *Campion*. Dictionary/ terms/ definition/ Judaism/ history/ development/ angelology/ philosophy.

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4211. Wilder-Smith, A. E., and Peter Øhrstrøm, Editors.

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4212. Wilke, Georg Leberecht praeses.

"De Angelis Ecclesiae Dissertatio, Qua Viro Summe Reverendo Amplissimo Doctissimoque / Georgio Lebrecht Wilkio ... Gratulabundus Testatur M. Gottlob Augustus Wilke." Ex officina Langenhemiana, 1750. 00457nam 2200109 4500, Emory University. Dissertation/ angels of the churches/ doctrine/ beliefs/ theology/ interpretation.

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"Unclean Spirits and Demons." *Lard's Quarterly* II (1865). Reprinted in Victor Knowles's *What the Bible Says About Angels and Demons*, pp. 382-392. Knowles, What the Bible... p. 421. Demons/ demonology/ Bible/ theology/ literature/ interpretation.

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Angels in Art. London: Studio Editions, 1994. 1858911702 OCLC. Art/ painting/ religion/ exhibitions.

4215. Willard, Nancy.

An Alphabet of Angels. Scholastic Trade Books, 1994. 059048480X. Tying into the nationwide angels phenomenon, this lavishly illustrated treasury showcases angels for every occasion in a glorious giftbook for all seasons. With wondrous photographs and an illuminating text, Newbery Medal winning poet Nancy Willard escorts readers through an alphabet of common and uncommon angels. OCLC; ISBN: 059048480X/ 6658-8665258-894735. Pictorial works/ religious/ inspirational/ poetry/ art.

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"Close Encounters of the Story Kind (Writing About Angels)." *New England Review: Middlebury Series* 15.1 (1993): 291-305. 1053-1297 OCLC, June 6, 1994. Literature/ interpretation/ criticism/ symbolism.

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Co., 1994. 015200033X PS3573.I444 A8, Library of Congress. Poetry/ woman/ 20th century/ literature.

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Hexapla in Genesin; That Is, A Sixfold Commentarie Upon Genesis: Wherein Six Severall Translations ... Are Compared, Where They Differ, with the Originall, Hebrew and Pagnine, and Montanus Interlinearie Interpretation. Together with a Sixfold Use of Every Chapter ... Wherein, Above a Thousand Theologicall Questions Are Discussed ... Divided into Two Tomes ... Now the 3d time rev., corr., and with divers additions enl. ed. London: Printed by [J. Haviland for] the assignes of T. Man, P. Man, and I. Man, 1632–1633. Vol. 2 is in 2 parts, the 2d pt. with special t.p. S.T.C. 25684. Errors in paging. Bound with the author's Hexapla in Exodum. London, 1633. for f RBSC 1 v.1–2, University of Toronto; and West's "Notes" p. 121. Hexapla/ Genesis/ Bible/ Old Testament/ commentary/ interpretation/ theology.

4220. William of Auvergne, Bishop of Paris.

De Trinitate [English The Trinity, or the First Principle]. Translators Roland J. Teske and Francis C. Wade. Medieval Philosophical Texts in Translatio 28. Milwaukee, WI: Marquette University Press, 1989. 087462231X. Includes indexes. Bibliography: pp. 267–273. B765.G86 D4 1989, Northwestern University. Trinity/ 13th century/ theology/ philosophy/ metaphysics/ doctrine.

4221. William of Auvergne, Bishop of Paris, and Guilelmus Peraldus.

Guilielmi Alverni Opera Omnia. Frankfurt am Main: Minerva, 1963. Facsimile reproduction. Original t. p. reads: Guilielmi Alverni Episcopi Parisiensis ... opera omnia quæ hactenus reperiri potuerunt ... nunc demum in hac novissima editione ab innumeris errorum chiliadibus expurgata ... atque Sermonibus & variis tractatibus aucta ex M. SS. Codd. ... Aureliæ, ex typographia F. Hotot; et vaneunt Parisiis, apud

Andræam Pralard ... 1674. Based on the Venetian ed. of 1591, the Orléans ed. adds "Sermones in Epistolas et Evangelia Dominicarum et Festivorum" (v. 2, pp. 1–476) in reality the work of Guilelmus Peraldus. Cf. Buchberger, 2. Aufl. "De Trinitate," "De anima," edited from MSS. by Bartholomée Le Feron, are included in pt. 2 of v. 2, a separately paged suppl. BX890.W486 1963, Ohio State University. Roman Catholic Church/ theology/ philosophy/ doctrine/ teachings.

4222. William of Ockham.

Opera Plurima Lyon, 1494–1496. Réimpression en Facsimilé Avec un Tableau des Abréviations. London: Gregg Press, 1962. At head of title: Guillelmus de Occam. Contents: Dialogus de imperio et pontificia potestate.—2. Compendium errorum Joannis XXII. Opus 90 dierum. Littere Fr. Michaelis de Cesena. Octo questionum decisiones.—3. Super 4 libros sententiarum: In sententiarum I—4. Super 4 libros sententiarum: In sententiarum II–IV. Centilogium tabule. B765.O3 1962, Ohio State University. Theology/ philosophy/ "Commentary on the Sentences"/ angelology/ systematic.

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Venerabilis Inceptoris Guillelmi de Ockham Quodlibeta Septem. Editor Joseph C. Wey. Opera Theologica (Opera Philosophica et Theologica) 9. St. Bonaventure, N. Y.: Franciscan Institute, St. Bonaventure University, 1980. Contents: Ed by Joseph C. Wey. Answers some 171 questions about grammar, Logic, God, angels, man and sacraments. Defends his position and clarifies his teaching. Includes bibliographical references and index. BX890.O34 1980, Pennsylvania State University. Ethics/ morality/ theology/ philosophy/ angelology/ systematic.

4224. Williams, A. L.

"The Cult of Angels at Colossae." *Journal of Theological Studies* (1909): 413ff. Schneewis' *Angels and Demons According to Lactantius*, p. xix. Colossians/ cults/ Paul, Saint, Apostle/ Bible/ New Testament/ theology/ interpretation/ criticism.

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War in Heaven. New York: Pellegrini & Cudahy, 1949. PR 6045 I28 W253 1949, University of Alberta; and G. Davidson's *A Dictionary of Angels*, p. 385. Fall/ literature/ fiction/ novel/ myth.

4226. Williams, John.

Satan Defeated, or, His Secret Stratagems Partly Discovered and Exposed. Columbia <S.C.>: Printed by D. & I.J. Faust, 1805. OCLC. Devil/ plans/ mission/ Satan/ doctrine/ beliefs.

4227. Williams, Peter Neville.

Satan and His Corpus [Microform]: Cultural Symbolism in the English Mystery Plays.— Ann Arbor, MI: University Microfilms International, 1977. PR/643/.M5/W54/1977/mfc IMS. Miracle plays/ English/ history/ criticism/ drama/ Devil/ Judaism/ Jewish/ mystery cycle plays.

4228. Williams, Prescott H.

"The Watchers in the Twelve and at Qumran." *Texts and Testaments*. Editor W. March. 1980. 70–92. RI1 #329. Watchers/ Milik/ Enoch/ Qumran Scrolls.

4229. Williamson, Martha.

When Angels Speak: Inspiration from Touched by an Angel. New York: Simon & Schuster, 1997. 0684843560. "A Fireside book." PN1992.77. T69 W56 1997, CARL Systems. "Touched by an Angel" (Television program)/ conduct of life/ quotations/ religious/ inspirational.

4230. Williamson, William Bedford, Editor.

An Encyclopedia of Religions in the United States: One Hundred Religious Groups Speak for Themselves. New York: Crossroad, 1992. 0824510941. Includes bibliographical references. BL2520.E52 1992, University of Toronto. Christianity/ sects/ American/ dictionary/ religion/ terms/ doctrine.

4231. Willis, John R.

The Teachings of the Church Fathers. Montreal (Boston): Palm Publishers, 1966. pp. 246–251. Based on Enchiridion Patristicum, by Marie Joseph Rouet de Journal (Freidorg: B. Herder, 1991). Contains bibliography. 537p, 22cm. Book outlines doctrine of angels set forth by St. Clement of Rome, Shepherd of Hermas, St. Justin Martyr, Origen, Tertullian, Augustine, St. John of Damascus, and Xt. John Chrysostom. Cites works. Author documents principles of Church regarding the existence of good and sinful angels. The books consists of a list of quotes from the above authors. BR 63 W5 Campion; and Koske, p. 39. Fathers of the Church/ Clement of Rome, Pope Clement I, fl. 88–97

"Shepherd of Hermas"/ Justin Martyr, Saint, b. 100/ Origen, c 185–254/ Tertullian, 160–222/ Augustine, Saint Bishop of Hippo, 354–430/ doctrine/ theology/ philosophy/ fall/ UofR.

4232. Willis, P. W.

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The Doctrine of Angels. Lynchburg, Va.: Liberty Home Bible Institute, 1977. OCLC Search May 31, 1992. Bible/ demonology/ comparative studies/ theology/ angelology.

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4237. Wilson, Colin.

Mysteries: An Investigation into the Occult, the Paranormal and the Supernatural. London: Hodder and Stoughton, 1978. 0340161612. Bibliography: pp. [643]–652. Includes index. BF 1031 W74 1978, University of Alberta. Parapsychology/ occult/ paranormal/ supernatural/ spiritual/ philosophy.

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"Angel." *International Standard Bible Encyclopedia*. Editor Geoffrey Bromiley. Vol. I. Grand Rapids, Mich.: Eerdmans Publishing, 1979. 124–27. This is another very good, scholarly, long article on angels. It is certainly worth looking at. It is divided into five major parts:

(A) Definition and terms used in reference to angels. (B) In the OT: (1) Nature, appearances, and functions of angels, (2) the angelic host, and (3) angels of the theophany. (C) In the NT: (1) Appearances, (2) teaching of Jesus Christ, and (3) other NT references. (D) Development of the Doctrine of angels historically. (E) Reality of angels. Of special note is parts (D) and (E). In what follows, I will quote section (S): "...Reality of Angels — A belief in angels, if not indispensable to the faith of Christian, has its place there. In such a belief there is nothing unnatural or contrary to reason. Indeed, the warm welcome human nature has always given to this thought is an argument in its favor. Why should there not be such an order of beings, if God so willed it? "For the Christian the whole question turns on the weight to be attached to the words of Our Lord. All are agreed that He teaches the existence, reality, and activity of angelic beings. Was He in error because of His human limitations? That is a conclusion which it is very hard for the Christian to draw, and we may set it aside. Did He then adjust His teaching to popular belief, knowing that what He said was not true? The explanation would seem to impute deliberate untruth to Our Lord, and must equally be set aside. So we find ourselves restricted to the conclusion that we have the guarantee of Christ's word for the existence of angels; for most Christians that will settle the question.

"The visible activity of angels has come to an end, because their mediating work is done; Christ has founded the kingdom of the Spirit, and God's Spirit speaks directly to the spirit of man. This new and living way has been opened up to by Jesus Christ, upon who faith can yet behold the angels of God ascending and descending. Still they watch the lot of man, and rejoice in his salvation; still they join in the praise and adoration of God, the Lord of host; still can they be regarded as 'ministering spirits sent forth to serve for the sake of those who are to obtain salvation'; still they shall accompany Christ at His coming. J. M. Wilson." BS220 I6 1979 v.1, *Campion*; MacGregor's *Angels*, p. 215. Dictionary/ definition/ terms/ history/ encyclopedia/ Old Testament/ New Testament/ nature/ function/ theophanies/ teachings/ development/ doctrine.

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4240. Wilson, Lanford.

Angels Fall. New York: Hill and Wang, 1983. PS3573 I458 A83, Pennsylvania State University. Fall/ literature/ drama/ symbolism.

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Angels. New York: Pantheon Books, 1980. 0-394-51355-X. This book presents the legends and lore, the extravaganzas, fantasies, and fictions about angels. It contains source material and is profusely illustrated. N7793 A53 W54. Art/ legends/ folklore.

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Angels: Messengers of the Gods (Art and Imagination). Abridged ed. Art and Imagination. New York, N.Y.: Thames and Hudson, 1994. 0500810443 (pbk.). Table of Contents: The Kabbalist; Angels of Grace; The Philosopher; The Shaman; The Image of the Angel; The Angel of the Lord; Angelic Choirs; The Logos; Sophia; The Archangels and Satan; The Nature of Heaven; Space and Time; Death and Love; Warrior Angels; Angelic Eroticism; The Muse; The Guardian Angel; The Ladder; Orient and Hyperborea; Flights of Angels; The Miraculous Night Journey; Dionysius and the Paradiso; Sources and Acknowledgments. Here is an astonishing collection of paintings, drawings, and sculpture of angels from every century and from every corner of the world. In this wide-ranging text, Wilson offers a feast for the eye which shows how angels have acted as intermediaries between humans and the divine — in many varied spiritual traditions. 120 illustrations, 16 in color. NX652.A55 W5 1994; ISBN: 0500810443/ 6658-8665258-894735. Art/ cults/ painting/ imagination/ symbolism.

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4244. Wimberly, Edward P.

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4247. Wink, Walter.

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4248. Winkler-Bessone, Claude.

"Le Retour des Anges: Les Ailes du Desir et Si Loin, Si Proche de Wim Wenders." *Cahiers-Jungiens-de-Psychanalyse* 83 (1995): 55–67. 09848215. Discusses the Jungian underpinnings of *The Wings of Desire* and *So Far, So Near*, 2 films by Wim Wenders that feature angels. Wenders asserts that he invented angels to put the camera in the place of innocence. This cinematic metaphor can be interpreted in Jungian terms as a spiritualization of the maternal archetype, present in all fusional symbols, which illustrates a situation of hegemony of the unconscious. The angel's incarnation in *The Wings of Desire* illustrates the beginning of an individuation process. This progressive tendency, however, is questioned in the *So Far, So Near*, with the angel's final sacrifice marking a retreat into the unconscious and the failure to return to the world and to history. (English abstract) (PsycLIT Database Copyright 1996 American Psychological Assn., all rights reserved) KP: angels & Jungian archetypes in W. Wenders films *The Wings*

of Desire and *So Far, So Near*. PsycLIT. Jung, Carl Gustav, 1875–1961/ psychology/ archetypes/ motion-pictures/ entertainment/ symbolism/ psychoanalysis/ interpretation/ art/ "Wings of Desire"/ Wenders, Wim.

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"The Heavenly Hierarchies in Medieval Art." *Irish Ecclesiastical Record* (1952): 187–96. Koske, p. 39. Hierarchy/ medieval/ art/ painting/ symbolism.

4250. Winston, David.

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4253. Wippel, John F.

"The Condemnations of 1270 and 1277 at Paris." *The Journal of Medieval and Renaissance Studies* 7 (1977): pp. 169–201. Wippel's Modern Schoolman Article, p. 234. Condemnations of

1277/ history/ philosophy/ background/ Thomas, Aquinas, Saint, 1225?-1274.

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"Godfrey of Fontaines' Disputed Questions 9 and 10 (Bruges 491): By Godfrey or by Giles of Rome?" *Franciscan Studies*. Editors C. Harkins and R. Green. Vol. 20. 1982. 216-47. Rel 85. Godfrey of Fontaine/ Giles of Rome, 1245-1316/ theology/ epistemology/ philosophy/ religion.

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philosophy/ symbolism/ Mary, Blessed Virgin/ communication.

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0764301837. TT199.7.W6428 1997. Wood-carving/ power tools/ spirits/ art.

4265. Wolfius, Philipp Nicolai.

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4266. Wolfson, Elliot R.

Through a Speculum That Shines: Vision and Imagination in Medieval Jewish Mysticism. Princeton, N.J.: Princeton University Press, 1994. 0691073430 (acid-free paper). Includes bibliographical references (pp. [401]–437) and index. Contents: Ch. 1. "Israel: The One Who Sees God"—Visualization of God in Biblical, Apocalyptic, and Rabbinic Sources—Ch. 2. Vision of God in Mystical Sources: A Typological Analysis—Ch. 3. Visionary Ascent and Enthronement in the Hekhalot Literature—Ch. 4. Theories of the Glory and Visionary Experience in Pre-Kabbalistic Sources—Ch. 5. Haside Ashkenaz: Veridical and Docetic Interpretations of the Chariot Vision—Ch. 6. Visionary Gnosis and the Role of the Imagination in Theosophic Kabbalah—Ch. 7. The Hermeneutics of Visionary Experience: Revelation and Interpretation in the Zohar. A comprehensive treatment of visionary experience in some of the main texts of Jewish mysticism, this book reveals the overwhelmingly visual nature of religious experience in Jewish spirituality from antiquity through the late Middle Ages. Using phenomenological and critical historical tools, Wolfson examines Jewish mystical texts from late antiquity, pre-Kabbalistic sources from the tenth to the twelfth centuries, and twelfth- and thirteenth-century kabbalistic literature. His work demonstrates that the sense of sight assumes an epistemic priority in these writings, reflecting and building upon those scriptural passages that affirm the visual nature of revelatory experience. Moreover, the author reveals an androcentric eroticism in the scopic mentality of Jewish mystics, which placed the externalized and representable form, the phallus, at the center of the visual encounter. In the visionary experience, as Wolfson describes

it, imagination serves a primary function, transmuting sensory data and rational concepts into symbols of those things beyond sense and reason. In this view, the experience of a vision is inseparable from the process of interpretation. Fundamentally challenging the conventional distinction between experience and exegesis, revelation and interpretation, Wolfson argues that for the mystics themselves, the study of texts occasioned a visual experience of the divine located in the imagination of the mystical interpreter. Thus he shows how Jewish mystics preserved the invisible transcendence of God without doing away with the visual dimension of belief. BM526.W65 1994, University of Alberta. Cabala/ history/ mysticism/ Judaism/ visions/ imagination/ religious/ Judaism.

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the Byzantine Commentaries on Aristotle Through the Arabs and St. Thomas to Kepler." *Studies in the History of Philosophy and Religion*. Editors Isadore Twersky and George H. Williams. Vol. I. Cambridge, Mass.: Harvard University Press, 1973. 22–59 Scott's *Origen and the Life of the Stars*, p. 184. Stars/ soul/ spheres/ Aristotle, 384–322 BC/ Thomas, Aquinas, Saint, 1225?–1274/ Byzantine/ Arabic/ philosophy/ cosmology.

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Studies in the History of Philosophy and Religion. Editors Isadore Twersky and George H. Williams. Cambridge, Mass.: Harvard University Press, 1973–1977. 0674847652 (v. 1). Includes bibliographical references. B29.W646, University of Nebraska, Omaha; and Schneiderman, Stuart. *An Angel Passes*. References: pp. 350. Philosophy/ religion/ history/ Judaism/ Christianity/ theology/ development.

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